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Journal of Media and Social Development

University with Potential for Excellence of University Grants Commission was awarded to the University of Mysore in the disciplines of Science and Social Science. In social science, the focus area of study is Media and Social Development. The project aims to study the different paradigms of media and social development; Analyze the nature, forms, levels, phases and consequences of media intervention in the process of social development; Study the development "deficit" and its implications on social categories; Assess how media intervention can transform the State; Develop new social development indices to greatly disadvantaged groups; Based on the findings of this study, design an alternative Model of Development for Karnataka.

The Journal of Media and Social Development is an initiative to create scholarship in the area of media and social development by encouraging scholarly work by the academicians in interdisciplinary areas of social sciences.

The Journal is a platform for publishing high quality original research and experiments in the significant areas of economic, political, social, cultural and media perspectives of development.

The Project has established Centre for Area Studies. The Centre has started M.Phil in 'Area Studies - Karnataka Studies' for the first time in the state of Karnataka.

The Project has established state of art infrastructure in the Department of Studies in Communication and Journalism, University of Mysore to make media education more relevant and meaningful. The Project has ventured into publishing a Quarterly Newsletter, ABHYUDAYA (meaning Development) to create awareness about human development index and social development index among Research scholars and students.

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Economic Growth and Gender Disparities in Economic Participation

**M. INDIRA
CHITHRA S.**

Abstract

Economic Growth refers to an increase in the productive capacity of an economy as a result of which the economy is capable of producing additional quantities of goods and services. It generates job opportunities and hence stronger demand for labour. In turn, increasing employment is crucial in delivering higher growth. It is important to ensure that the economic opportunities are equally distributed between men and women. The Global Gender Gap Index prepared by World Economic Forum (WEF) examines the gap between men and women in four fundamental categories namely Economic Participation and Opportunity, Educational Attainment, Health and Survival and Political Empowerment. According to Global Gender Gap report 2015, India ranks 139 in economic participation and opportunities among 145 countries. In the Indian context the gender gap in work participation has reduced between 2001 and 2011 census. The gap in the case of main workers has reduced from 30.0% to 22.7%. It is observed that the share of females among main workers has increased marginally from 57.3% in 2001 to 59.6% in 2011. There are considerable differences among the states in terms of gender gap in work participation. In this context the present study makes an attempt to analyze the gender gap in economic participation and its relationship with economic growth at the macro level. Gross domestic product is considered as an indicator for economic growth at the national level and Net State Domestic Product (NSDP) at the state level.

Keywords: Economic Growth, Economic Participation, Gender Gap

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INTRODUCTION

Economic Growth refers to an increase in the productive capacity of an economy as a result of which the economy is capable of producing additional quantities of goods and services. generally the standard of living is measured by the quantity of goods and services available and therefore economic growth is synonymous with an increase in the general standard of living.

Economic growth generates job opportunities and hence stronger demand for labour. However the real impact of growth of the well being of people depends on whether the economic opportunities are equally distributed between men and women or not.

Contemporary research has emphasized the role of women in the development. It is emphasized that economic growth and development of India depends upon utilizing its workforce, both male and female. Despite its recent economic advances, India's gender balance of economic participation remains among the lowest in the world. Improving this balance is an important step in India's development.

According to Global Gender Gap report 2016 released by World Economic Forum (WEF), India ranks 136 in economic participation and opportunities among 144 countries. According to this report, the gender gap in India has narrowed down. But India still remains one of the worst countries in the world for women in terms of labour force participation, income levels as well as health and survival. India has closed its gender gap by 2% in a year (2016), but much work remains to be done to empower women in the economic sphere.

In this context the present paper makes an attempt to analyze the gender gap in economic participation and its relationship with economic growth at the macro level.

OBJECTIVES

- To analyze the trends in economic participation of men and women in India.
- To analyze the influence of economic growth on gender disparities in economic participation in India.

METHODOLOGY

The paper is mainly based on the secondary data. The secondary data were collected from various published sources like books, journal, India stats.com, Census of India Reports (2011), reports of the Central Statistical Organization, Planning Commission and Ministry of Labour and Employment.

REVIEW OF LITERATURE

Several research studies have analyzed the linkages between gender gap and economic growth. While some of the studies have explored the impact of gender gap on economic growth, the others have looked into the contribution of economic growth on reducing gender gap. Review of some studies makes interesting revelations.

Lagerlof (2003) analysed the impact of gender equality on economic growth. It is observed that gender equality has a positive impact on long run economic growth. The linkage is established through reduced fertility and increased income when women are working more in labor market.

According to World Bank report (2001), women are less prone to corruption and nepotism than men so that increasing access of women to the workforce and to decision making bodies may improve governance in business and government.

Seguino (2000), observed that gender is an important macroeconomic variable and that gender relations can affect economic development and growth.

Lahoti (2013) discussed the relationship between economic growth and female labour force participation in India. Based on the state-level panel data from 1983-2010, the study observed the fact that growth by itself is not sufficient for increasing women's economic activity. According to the author a different set of policies will be needed to encourage women to overcome social and cultural constraints in their joining the labour force.

Pallavi and Nagaraja (2013) examined the participation of women in the workforce, the quality of work allotted to them and their contribution to the GDP based on the NSSO survey 2009-10. The study observed the positive impact of women's empowerment programs on participation of women in the job market.

Verick (2014) analyzed the relationship between development and female labor force participation in developing countries, including Brazil, India, Indonesia and Turkey. Based on the ILO data, the study observed that the quality of employment and opportunities for better jobs continue to be unequally distributed between men and women. Educating women beyond middle school was advocated for greater economic participation of women.

Ghani et.al, (2013) analyzed the gender disparities between men and women. Based on the Global Gender Gap report-2011, the study observed that to encourage more equitable economic participation and growth, better access to education and infrastructure are needed.

However Duflo (2010) observed that economic development alone is not a sufficient condition for attaining gender equality and it can be achieved only through public policy adopting positive discrimination favouring women.

ANALYSIS

Trends in Economic Growth

Gross Domestic Product (GDP) is probably the best indicator of economic growth. Trends in growth rate of GDP during the past 22 years are presented in Table -1.

Table: 1 Trends in Annual Growth Rates in India

Year	GDP Growth rate (%)	Year	GDP Growth rate (%)
1995	7.6	2006	9.3
1996	7.5	2007	9.8
1997	4	2008	3.9
1998	6.2	2009	8.5
1999	8.5	2010	10.3
2000	4	2011	6.6
2001	4.9	2012	5.5
2002	3.9	2013	6.4
2003	7.9	2014	7.5
2004	7.8	2015	8
2005	9.3	2016	7.1

Source: IMF 2017

The data shows that there are greater fluctuations in growth rate of

GDP in India. Growth rate registered a lowest rate of 3.9 during 2002. But later it picked up and reached to the level of nearly 10 percent during 2007 and 2010. But in the later period growth rate in GDP was oscillating between 7 and 6 percent only.

Interstate Disparities in Economic Growth

Economic growth is essential for best utilization of resources, economic welfare, and sustainability. It generates job opportunities and hence stronger demand for labour. In turn, increasing employment is crucial in delivering higher growth. For the overall growth of the country, individual states also should be performing well. State-wise annual growth rates in India for the period 2010-11 to 2014-15 is presented in Table -2.

Table-2 State-wise Annual Growth Rate of
Net State Domestic Product (NSDP) in India

States \ UTs	2010-11	2011-12	2012-13	2013-14	Average	2014-15
Andaman and Nicobar Islands	8.69	8.44	7.93	3.67	7.18	NA
Andhra Pradesh	6.67	2.96	3.72	7.27	5.15	7.19
Arunachal Pradesh	4.32	5.24	-2.61	9.05	4	7.07
Assam	4.92	4.09	3.7	6.28	4.75	4.9
Bihar	15.27	10.23	10.6	9.37	11.37	9.66
Chandigarh	-0.02	1.65	2.59	9.59	3.45	NA
Chhattisgarh	9.64	6.6	5.43	2.96	6.16	4.31
Delhi	8.29	4.93	7.42	7.33	6.99	8
Goa	19.69	20.66	4.91	6.84	13.02	NA
Gujarat	10.94	6.65	5.82	8.13	7.88	NA
Haryana	6.78	8.54	5.45	6.66	6.86	8
Himachal Pradesh	8.37	7.49	6.21	6.41	7.12	NA
J & K	5.72	5.38	5.61	5.96	5.67	-2
Jharkhand	14.55	5.28	8.36	8.36	9.14	9
Karnataka	10.28	3	5.33	7.39	6.5	7
Kerala	6.4	5.82	5.89	6.49	6.15	NA
Madhya Pradesh	5.25	8.93	8.53	9.64	8.09	10.44
Maharashtra	11.39	4.24	7.65	7.54	7.71	6

Manipur	-2.93	9.38	6.63	6.23	4.83	NA
Meghalaya	9.89	11.67	3.92	9.72	8.8	8.97
Mizoram	18.45	-2.95	6.42	7.12	7.26	NA
Nagaland	9.5	8.2	6.41	6.42	7.63	6.47
Odisha	6.3	3.75	3.89	0.39	3.58	7.85
Puducherry	6.69	3.69	11.36	11.08	8.21	11.35
Punjab	6.46	5.39	4.09	5.41	5.34	6
Rajasthan	15.02	9.38	5.74	4.78	8.73	6
Sikkim	10.08	12.91	7.43	7.88	9.58	NA
Tamil Nadu	13.64	7.37	2.84	7.48	7.83	7.45
Telangana	17.68	5.57	5.33	4.85	8.36	5
Tripura	7.55	9.13	11.28	9.7	9.42	NA
Uttar Pradesh	7.99	5.41	5.22	4.96	5.89	6.01
Uttarakhand	10.51	9.97	6.73	8.3	8.87	9.32
West Bengal	6.06	3.67	7.22	7.12	6.02	7.35
<i>India</i>	<i>8.86</i>	<i>6.24</i>	<i>3.78</i>	<i>4.04</i>	<i>5.73</i>	<i>NA</i>
<i>Coefficient of Variation</i>	<i>53.55</i>	<i>59.56</i>	<i>44.43</i>	<i>31.21</i>	<i>29.347</i>	<i>37.85</i>

Source: Central Statistical Organization

The data shows that several states have registered higher growth rate during 2013-14 compared to the earlier years. An average growth rate during the four years period shows that majority of the states have registered more than 7 percent growth rate. Goa registered highest growth rate of 13.02 percent. However states like Odisha (3.6%), Chandigarh (3.5%), and Arunachal Pradesh (4%) registered very low growth rate in NSDP.

The data for 2014-15 are available for only 23 states. According to this Puducherry (11.34%) and Madhya Pradesh (10.44%) have showed highest growth rates and have a growth rate of over 10 percent. Bihar (9.66%), Uttarkhand (9.32%) and Jarkhand (9%) are the other three states that have shown GDP growth rate between 9 to 10 percent. Jammu and Kashmir registered a negative growth rate of -2 percent during 2014-15.

It is observed that interstate variation in growth rate has declined from 2013-14. Coefficient of variation declined from 59 percent in 2011-12 to 31 percent by 2013-14.

Trends in Work Participation Rate

While work participation is one of the indicators for the progress of the country, women work participation is considered as an indicator for economic empowerment of women. It is also one of the important determinants of social status of women. Data relating to the Trends in WPR of men and women in rural and urban areas is presented in Table -3.

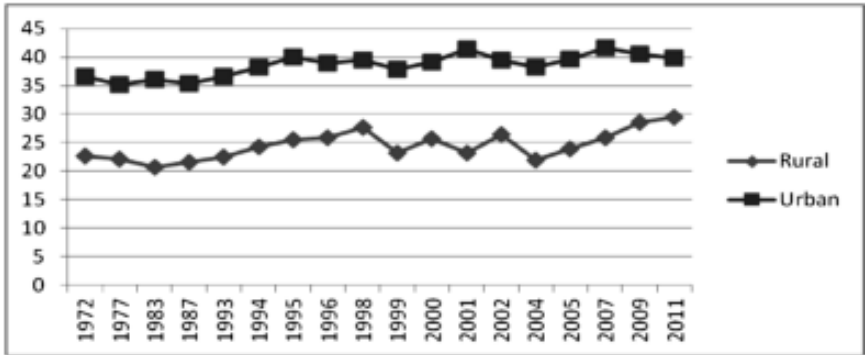
Table - 3 Trends in Gender Gap in Work Participation Rate in India

Year	Rural			Urban		
	Male	Female	Gender Gap	Male	Female	Gender Gap
1972	54.5	31.8	22.7	50.1	13.4	36.7
1977	55.2	33.1	22.1	50.8	15.6	35.2
1983	54.7	34	20.7	51.2	15.1	36.1
1987	53.9	32.3	21.6	50.6	15.2	35.4
1993	55.3	32.8	22.5	52.1	15.5	36.6
1994	56	31.7	24.3	51.9	13.6	38.3
1995	55.1	29.5	25.6	52.5	12.4	40.1
1996	55	29.1	25.9	52.1	13.1	39
1998	53.9	26.3	27.6	50.9	11.4	39.5
1999	53.1	29.9	23.2	51.8	13.9	37.9
2000	54.4	28.7	25.7	53.1	14	39.1
2001	54.6	31.4	23.2	55.3	13.9	41.4
2002	54.6	28.1	26.5	53.4	14	39.4
2004	54.6	32.7	21.9	54.9	16.6	38.3
2005	54.9	31	23.9	54	14.3	39.7
2007	54.8	28.9	25.9	55.4	13.8	41.6
2009	54.7	26.1	28.6	54.3	13.8	40.5
2011	54.3	24.8	29.5	54.6	14.7	39.9
Average	54.64	30.12	24.52	52.72	14.13	38.59
CV	1.15	8.76	10.30	3.25	8.63	5.02

Source: Ministry of Statistics and Programme Implementation, Govt. of India

Following diagram shows the trends of gender gap in rural and urban work participation rate in India between 1972 to 2011.

Figure: 1 Trends in Gender Gap in Work Participation Rates in India



The data (Fig: 1) reveals many trends in the gender gaps in rural and urban work participation rates. It is observed that during the entire period the gender gap in urban is always higher than the gap in rural areas. But the gap followed the same overall trend in both urban and rural areas. The overall trend does not show any drastic decrease. Except in a few years, when gender gap in work participation decreased in urban areas, similar decrease is observed in rural areas too. Gender gap is lowest in rural areas in 1987 (21.6%) whereas in urban areas it is lowest in 1977 (35.2%). The data showed that in the year 1999, the gender gap in both the rural and urban areas was low compared to the other years. The gender gap in the urban areas is reduced from 40.5 percent to 39.9 percent between 2009 and 2011. However there is a marginal decrease in rural and urban divide during 2011 though there is an overall increase in gender gap. In terms of variation, rural gender gap has shown greater variation (10.3%) compared to urban gender gap (5.02%) over the entire period.

Interstate Disparities in Work Participation

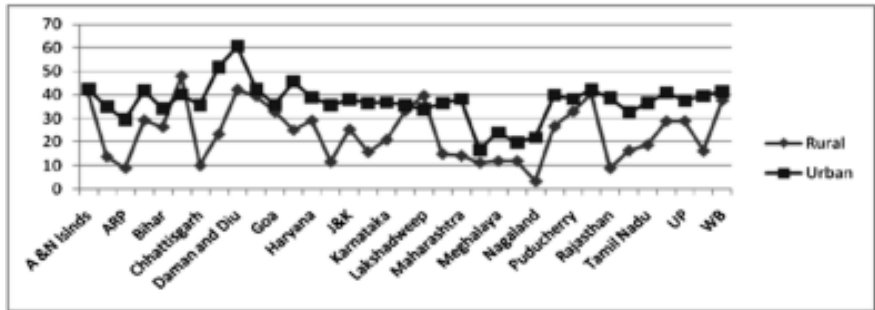
Women's participation in workforce assumes more importance in the case of developing countries. It sustains the society economically. It has been found that in developing countries like India, women's participation in the workforce has been remarkably low as compared to men. Within the country, a large variation across different states is observed in gender gap in work participation rates. Data relating to work participation rate in different states according to 2011 census is presented in Table - 4.

Table - 4 State-wise Workforce Participation Rate in India (2011 Census)

States/UTs	Rural			Urban		
	Male	Female	Gender Gap	Male	Female	Gender Gap
Andaman and Nicobar Islands	59.10	17.90	41.20	60.35	17.70	42.65
Andhra Pradesh	58.40	44.60	13.80	54.14	19.10	35.04
Arunachal Pradesh	48.50	39.50	9.00	50.91	21.30	29.61
Assam	53.10	23.70	29.40	56.79	14.90	41.89
Bihar	46.70	20.20	26.50	44.90	10.40	34.50
Chandigarh	62.20	14.20	48.00	56.34	16.00	40.34
Chhattisgarh	56.40	46.30	10.10	53.09	17.40	35.69
Dadra and Nagar Haveli	56.80	33.40	23.40	66.51	14.70	51.81
Daman and Diu	58.20	15.90	42.30	75.12	14.50	60.62
Delhi	49.30	9.70	39.60	53.08	10.60	42.48
Goa	55.50	22.60	32.90	57.48	21.50	35.98
Gujarat	57.10	32.00	25.10	57.18	11.40	45.78
Haryana	50.10	20.80	29.30	51.15	12.10	39.05
Himachal Pradesh	59.00	47.40	11.60	55.72	19.90	35.82
Jammu and Kashmir	46.30	20.80	25.50	52.68	14.50	38.18
Jharkhand	50.80	35.00	15.80	46.72	10.10	36.62
Karnataka	59.80	38.80	21.00	57.81	20.80	37.01
Kerala	53.60	20.20	33.40	51.76	16.00	35.76
Lakshadweep	52.30	12.60	39.70	44.56	10.50	34.06
Madhya Pradesh	54.30	39.30	15.00	51.66	15.10	36.56
Maharashtra	56.70	42.50	14.20	55.16	16.80	38.36
Manipur	52.40	41.20	11.20	49.87	33.20	16.67
Meghalaya	47.00	35.00	12.00	47.68	23.60	24.08
Mizoram	53.90	41.90	12.00	50.89	31.10	19.79
Nagaland	55.70	52.30	3.40	47.95	25.90	22.05
Odisha	56.50	29.70	26.80	54.08	14.10	39.98
Puducherry	54.20	21.10	33.10	54.41	16.10	38.31
Punjab	54.90	14.30	40.60	55.51	13.20	42.31
Rajasthan	51.70	42.70	9.00	50.75	12.00	38.75
Sikkim	61.00	44.60	16.40	57.52	24.80	32.72
Tamil Nadu	60.00	41.20	18.80	58.54	21.80	36.74
Tripura	55.30	26.30	29.00	56.97	16.00	40.97
Uttar Pradesh	47.40	18.30	29.10	48.94	11.30	37.64
Uttarakhand	49.10	32.90	16.20	50.98	11.30	39.68
West Bengal	57.20	19.40	37.80	56.84	15.40	41.44
India	53.00	30.00	23.00	53.76	15.40	38.36

Source: Ministry of Statistics and Programme Implementation, Govt. of India.

Figure: 2 State Wise Gender Gap in Work Participation Rate in India



The data (Table-4) shows that the gender gap in work participation rate is higher in urban areas compared to rural areas in all states except in Chandigarh and Lakshadweep. It is observed that the gender gap in the rural and urban workforce participation rate in Daman and Diu is higher than the national average. Daman and Diu have a gender gap of 42.30 percent in rural and 60.60 percent in urban areas as against national average of 23percent in the rural and 38.36 in the urban areas. Lowest gender gap in WPR could be observed in Nagaland with a gender gap of 3.40 percent in rural and 22.05 percent in urban areas.

Chandigarh (48%), Daman and Diu (42.30%), Andaman and Nicobar Island (41.20%) and Punjab (40.60%) have shown higher gender gap in rural areas with a gender gap of above 40 percent. Meghalaya (12%), Mizoram (12%), Himachal Pradesh (11.60%), Manipur (11.20%), Arunachal Pradesh (9%), Rajasthan (9%) and Nagaland (3.40%) have shown the lower gender gap of below the 10 percent in the rural areas. Even in urban areas these states have shown the same trend.

Influence of Economic Growth on Work Participation of Women and Gender Gap

Economic growth creates greater employment opportunities for both men and women in any economy. However the utilization of these opportunities depends on several socio economic factors. Especially in the case of women, participation in the labour market is influenced by the family structure, marital status, economic and social status of the family, apart from the educational attainment. The recent phenomenon of reduced gender gap

in education and widening gender gap in work participation is a reflection of this. How far economic growth influences the work participation of women leading to gender parity in employment is a question to be addressed.

The following econometric model is estimated to understand the influence of economic growth on work participation rate of women across different states and gender gap in rural and urban areas.

Model 1

$$WPR = f(EG, LR, UR)$$

WPR = Work Participation Rate

EG = Economic Growth

LR = Literacy Rate

UR = Urbanization

Separate function was estimated for urban and rural female work participation rates.

$$WPR(U) = -0.145 EG + 0.607 LR^* - 0.261 UR$$

$$WPR(R) = 0.168 EG - 0.008 LR - 0.391 UR^{**}$$

Model 2

$$GGWPR = f(EG, LR, UR)$$

GGWPR = Gender Gap in Work Participation Rate

EG = Economic Growth

LR = Literacy Rate

UR = Urbanization

$$GGWPR(\text{Urban}) = 0.194 EG - 0.326 LR^{**} + 0.265 UR$$

$$GGWPR(\text{Rural}) = -0.067 EG + 0.072 LR + 0.317 UR^{**}$$

* Significant at level 1%

** Significant at level 10%

The results indicate significant difference between rural and urban areas. In the case of urban areas work participation rate of women is negatively influenced by economic growth and positively by literacy rate. The literacy rate has a significant influence on work participation in urban areas indicating that higher literacy levels are associated with greater participation. However economic growth and urbanization have shown a negative relationship, though not significant. In the case of rural areas,

urbanization and literacy levels have a negative influence. Greater the urbanization in the state, lower the work participation of women. Similarly lower the level of literacy, higher the work participation. States with lower levels of female literacy are likely to have greater work participation of women. These results are in consistence with the recent ILO findings on decreased work participation rate (ILO, 2013). According to the findings, one of the reasons for decreased work participation in rural areas is increased enrollment of girls in higher education and not finding suitable opportunitie in rural areas.

In the case of gender gap also there are differences between rural and urban areas. While rural gender gap is negatively influenced by growth rate, urban gender gap is positively influenced by the growth rate. Similarly literacy levels have a positive impact on gender gap in rural areas, but negative impact in urban areas.

CONCLUSION

The study shows that there are greater fluctuations in growth rate of GDP in India. Growth rate registered a lowest rate of 3.9 during 2002. But later it picked up and reached to the level of nearly 10 percent during 2007 and 2010. But in the later period growth rate in GDP was oscillating between 7 and 6 percent only.

During the period 2010-11 to 2013-14, several states have registered higher growth rate during 2013-14 compared to the earlier years. An average growth rate during the four years period shows that majority of the states have registered more than 7 percent growth rate. Goa registered highest growth rate of 13.02 percent. However states like Odisha (3.6%), Chandigarh (3.5%), and Arunachal Pradesh (4%) registered very low growth rate in NSDP. Among the 33 Indian states and Union Territories, Odisha, Arunachal Pradesh, Maharashtra, Mizoram, Tamil Nadu, Uttarakhand and Meghalaya have shown the highest variation of growth rates every year.

Gender gap in rural areas is lowest in 1987 (21.6%) whereas it is lowest in urban areas in 1977 (35.2%). The data showed that in 1999, the gender gap in both the rural and urban areas was low compared to the other years. The gender gap in the urban areas is reduced from 40.5 percent to 39.9

percent between 2009 and 2011. Gender gap in work participation rate in both urban and rural areas has been showing as increasing trend.

It is observed that the gender gap in the rural and urban workforce participation rate in Daman and Diu is more than the national average. Daman and Diu has a gender gap of 42.30 percent in rural and 60.60 percent in urban areas as against national average of 23 percent in the rural and 38.36 in the urban areas. Nagaland state has the lowest gender gap in rural and urban work participation rate which is less than the national average. Nagaland has gender gap of 3.40 percent in rural areas and 22.05 percent in urban areas against national average of 23 percent in rural and 38.36 in urban areas. Lowest gender gap in WPR is observed in Nagaland with a gender gap of 3.40 percent in rural and 22.05 percent in urban areas.

The study observed that the gap in work participation is showing an increasing trend in both urban and rural areas and the gender gap in urban areas is always higher than rural areas. Large variation across different states in gender gap in work participation rates are also observed. Econometric analysis also indicated the weak relationship between gender gap and economic growth across the states. Large variation in gender gap in rural areas is explained by female literacy than economic growth. It appears that cultural and social factors influence the participation of women in work force. Work participation of women is positively associated with literacy in urban areas and negatively in rural areas.

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Television Viewing Patterns of Bangladeshi Audience: A Study of Indian and Bangladeshi Soap Operas

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Abstract

Studies conducted to examine the television viewing habits clearly identified the immense popularity of Indian soaps in Bangladesh especially among women. Moreover, popularity of Indian soaps is a much talked about and debated issue among various stake holders. Still, this important area attracted less attention of empirical inquiry from the scholars studying media audiences in Bangladesh. The aim of this study is to identify the viewing patterns of Bangladeshi and Indian soaps and attraction towards the genre among both rural-urban and female-male audiences of Chittagong. Findings of a sample survey of 259 respondents (153 female, 106 male; 149 urban, 110 rural) from Chittagong district show that 81% of the female respondents watch soaps. More than three quarter (76%) of the male respondents opine that female members of their families are attracted to Indian soaps. Female respondents' daily average soap viewing time is 149 minutes and 62 minutes for all other programs. More than two-thirds (67.6%) of the female viewers watch Indian soaps regularly but only 15.6% for Bangladeshi soaps. These empirical findings of the study suggest that TV viewing of Bangladeshi women is Indian soap centric but male audience are less attracted to soaps compared to females.

Keywords: TV Soap Opera, TV Audience, Attraction to soap.

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INTRODUCTION

Last decade of 20th century in Bangladesh saw transition from autocratic to democratic rule, embracing open market economy and opening up its sky to satellite television. Since mid 1990s Bangladesh has experienced rapid expansion in TV viewership that “increased from 31% in 1995 to 42% in 1998 and 61% in 2002” (Andaleeb, Rahman, Rajeb, Akter & Gulshan, 2012, p. 74); 87% for urban people and 62% for rural people in 2009 (Hasan, 2010). A recent large scale survey on women sponsored by the Directorate General of Family Planning (DGFP) found that 96.8% of the urban women and 90.7% of rural women had access to TV programs (DGFP, 2016, p. 22). So, it is evident that access to TV in Bangladesh is very high.

TV is the most popular form of mass media among the people of Bangladesh not only as a medium of entertainment but also as a source of information. According to a survey of the Asia Foundation (2016, p. 82), TV was selected by 84% and newspaper by 25% as one of the most important sources of news and current affairs.

Although TV is popular among both female and male, viewing of women is much more extensive and intensive considering the time spent and their involvement with the programs compared to men. Women generally spend much more time in watching TV and they are dedicated viewers of certain types of programs (Islam, 2015).

There are variety of programs in many local and foreign channels to choose from for the viewers in Bangladesh. But studies show that female TV viewership is concentrated around number of Indian TV channels telecasting soap operas (popularly known as serials) and other entertainment oriented programs (Islam, 2015; Khanam, Sarwar & Abir, 2014; Shamsher & Abdullah, 2012). Result of a large scale survey show that 58.2% of the Bangladeshi women who have access to TV usually watch Indian Bengali language channel Star *Jalsha* which mainly broadcast soap operas (DGFP, 2016, p. 22). A study in Andhra Pradesh found that homemakers aged 25-45 years comprised the largest segment of the soap opera viewers (Anitha,

2014). The study also found that viewers feel that soaps carry more negative content than positive but viewers have not rejected it completely instead prefer “watching and criticizing” (Anitha, 2014, p. 5).

A study in Oxford area of the United Kingdom found that women prefer watching soaps in their free time instead of watching a lot of TV in general (Lu & Argyle, 1993). The study suggests that people who watch a lot of soaps instead of watching a lot of TV in general are happier (Lu & Argyle, 1993).

There are more than 24 local TV channels but these channels are attracting few viewers than a couple of Indian channels across the border telecasting mainly soaps. As a result, many local companies prefer advertising in Indian channels targeting local consumers which is a matter of discontent among the stakeholders of local channels. Moreover, a number of tragic incidents of suicide, conflict in family regarding Indian soap watching and buying dresses shown in these soaps are reported in the local dailies (Feroze, 2014; New Age Online, 2014). These incidents aggravated the existing negative impression (M. Z. Islam 2014; A. Islam, 2013; Helal, 2013; Shahriar, 2012) about the impact of Indian soaps among various sections of the society. Petition was filed seeking ban on a number of Indian channels in Bangladesh but the High Court dismissed the plea (bdnews24.com, 2014).

OBJECTIVES

The study aims to identify and compare the attraction of female and male viewers towards Bangladeshi and Indian soaps and explore aspects related to soap viewing. This study has following specific objectives:

- i) To explore soap viewing pattern of female-male and rural-urban audiences;
- ii) To compare how many of them are attracted to local and Indian soaps;
- iii) To know various aspects related to soap viewing of the audiences;

Research Questions

RQ 1: What are the soaps viewing patterns of the female-male and rural-urban respondents?

RQ 2: What is the place of Indian soaps in attracting Bangladeshi audiences in comparison with local soaps?

RQ 2: What are the various aspects and issues related to soap viewing of female audiences?

METHODOLOGY

This is a quantitative study with exploratory, descriptive sample survey of the viewers who have access to the Satellite Television Receiver (STVR) enabled TV. Convenient sampling, a non-probability procedure was applied to select the respondents as probability type representative sampling method was not feasible due to resource constraint.

Rural participants of the survey were selected from outside the *sadar* (administrative center) areas of five *upazillas* (administrative unit below district) under Chittagong district. The *upazillas* are: Chandanaish, Fatikchari, Mirsharai, Satkania and Sitakunda. Survey assistants were instructed to collect data away from the *Pourasabha* (municipality) areas for specific rural response. Urban respondents were selected from various parts of Chittagong City Corporation (CCC), second largest city and termed as commercial capital of Bangladesh. Questionnaire was used for data collection. A 5-point 9- item Likert scale was also constructed to measure the level of dependency of the viewers on soaps. The questionnaire was tested with a pilot study and refined before the final survey.

Among the 270 respondents 259 were selected after discarding 11 due to non response and incomplete questionnaires. Field survey was conducted October 1,2016 to the March 31, 2017.

Profile of the Respondents

Among the respondents (N=259) female-male ratio is 59% and 41% and rural-urban ratio is 42.47% and 57.53% respectively. Around half of the respondents (51%) are aged between 15-25 and others are above 25 years. More than half of the respondents (55.5%) have above secondary education and the rest 44.5% have secondary to primary education. Nearly half of the respondents (46.6%) are students and rest are homemakers or engaged in various types of work. One third of the respondents' monthly family income is up to BDT 20000 another third is up to BDT 35000 and the rest have monthly family income exceeding BDT 35000. Appendix A shows detail demographic composition of the respondents.

ANALYSIS AND DISCUSSION

Soap Viewing

Soap is predominantly a women's genre as 70.4% of the female and only 19% of the male respondents watch it 'regularly', 'often' or 'sometimes' (for details see Table 1). Among the respondents who watch 'rarely', 12.6% are male and 10.7 are female. Among those who 'do not watch at all', 68.4% are male and 18.8% are female. Soap viewing is more prevalent among rural women (78%) than urban women (63.1%). Women who watch soaps, they spend 149 minute on soap viewing and 62 minute in watching other programs.

Table 1

Viewing of soaps, soap vs. other genres & soap based channels vs. other channels.

Types of Viewing	Combined % (N= 244)	Female % (n= 149)	Male % (n= 95)	Rural % (n= 108)	Urban % (n= 136)
Regularly	28.3	40.9	8.4	34.3	23.5
Often	7.8	12.1	1.1	11.1	5.1
Sometimes	14.3	17.4	9.5	13.9	14.7
Rarely	11.5	10.7	12.6	6.5	15.4
Not at all	38.1	18.8	68.4	34.3	41.2
Total	100	100	100	100	100
Program genre viewer doesn't want to miss	(N = 148)	(n = 92)	(n = 56)	(n = 60)	(n = 88)
Soaps of Indian Channels	40.54	52.17	21.43	48.33	35.23
Sultan Suleiman	10.14	11.96	7.12	6.67	12.5
Programs in all other Bangladeshi Channels	16.89	10.87	26.81	16.66	17.05
Other programs in Indian & Intl. Channels	32.43	25	44.64	28.33	35.23
Total	100	100	100	100	100

As One of the three most watched channels of the Respondents	N= 246 (Responses 689)	n = 141 (Res. 399)	n = 105 (Res. 290)	n = 101 (Res. 292)	n = 145 (Res. 397)
Stat Jalsha, Zee Bangla and Star Plus	24.53	37.84	6.21	32.19	18.89
Other Indian soap based channels	11.03	14.79	5.86	10.62	11.34
Deepto TV	3.34	4.26	2.07	2.05	4.28
Bangladeshi channels other than Deepto	33.82	25.31	45.52	36.99	31.49
All other channels	27.29	17.79	40.34	18.15	34
Total	100	100	100	100	100

As shown in the Table 1, 52.17% of the females mentioned the name of soaps of various Indian channels both in Bengali and Hindi language that they don't want to miss and watched by 21.43% male respondents. *Sultan Suleiman*, a Bengali-dubbed-in Turkish soap of local channel Deepto TV has turned out to be the most popular among the respondents as a single specific program in this category which was mentioned by 11.96% female and 7.14% male. Program in all other Bangladeshi channels was viewed by 10.87% female and 26.79% male. Twenty five percent women and 44.46% men mentioned the name of other programs in other than those channel categories mentioned above.

When asked to mention the name of at least three channels they watch relatively more than other channels, majority of them named Indian channels. As shown in the Table 1, three Indian channels that mainly broadcast soaps (Star Jalsha, Zee Bangla, Star Plus) got 37.84% of the female response and 6.21% male response. Other Indian soap based channels generated 14.79% female and 5.86% male responses.

A relatively new Bangladeshi channel, Deepto TV which has become popular for its soap *Sultan Suleiman* got 4.26% female and 2.07% male responses. Bangladeshi channels other than Deepto got 25.31% female and 45.52% male responses. In short, 56.89% of the female and 14.14% of the male responses were in favour of soap based channels. Furthermore, all

Bangladeshi channels received 29.57% responses from females and 47.59% from males as one of the three channels relatively more watched by them.

Males' Attitude towards Female Soap Viewers

Seventy eight percent of the male respondents said that they are annoyed at female members of their families for soap watching (Table 2). Percentage of urban men is higher (82.6%) than rural men (68.6%). On the other hand, 58.1% of the female respondents agreed that male members of their families express dissatisfaction over soap watching of the female family members. Here too, urban women are more in numbers (67.6%) than rural women (47.7%). The gap between annoyance and expressing dissatisfaction can be explained as not all people are equally expressive of their annoyance. Some people suppress their annoyance as they do not want to hurt others.

Table 2

Males' annoyance and dissatisfaction towards female family members for soap watching

Answer yes/no	Men say they are annoyed at female members watching soaps			Women say male members express dissatisfaction		
	Combined% (N=104)	Rural% (n= 35)	Urban% (n= 69)	Combined% (n= 136)	Rural% (n= 65)	Urban% (n= 71)
Yes	77.9	68.6	82.6	58.1	47.7	67.6
No	22.1	31.4	17.4	41.9	52.3	32.4
Total	100.0	100.0	100.0	100.0	100.0	100.0

Attraction to Indian Soaps

As shown in Table 3, more than three-fourths (75.9%) of the male respondents said that female members of their families are attracted (very much, much or fairly) to Indian soaps. Another 8.7% said attracted 'a little bit'; and 15.4% said not attracted at all. In contrast, 55.9% of the female respondents said that male members of their families are 'not at all' attracted to Indian soaps. Slightly more than one-fifth (20.3%) mentioned of a little bit attraction and rest of the 23.8% perceived their male family members were attracted (very much, much or fairly) to Indian soaps.

Table 3

Level of attraction to Indian soaps as perceived by opposite gender

Level of attraction	Female family members' attraction to Indian soaps according to male respondents' perception			Male family members' attraction to Indian soaps according to female respondents' perception		
	Combined % (N=104)	Rural % (n= 35)	Urban % (n= 69)	Combined % (N= 143)	Rural % (n= 65)	Urban % (n= 78)
Very Much	23.1	31.4	18.8	2.1	3.1	1.3
Much	36.5	42.9	33.3	8.4	10.8	6.4
Fairly	16.3	11.4	18.8	13.3	16.9	10.3
A little bit	8.7	5.7	10.1	20.3	18.5	21.8
Not at all	15.4	8.6	18.8	55.9	50.8	60.3
Total	100.0	100.0	100.0	100.0	100.0	100.0

Second part of the questionnaire was applicable only for those who watch soaps. But, responses from male soap viewers were discarded from analysis as their number was much fewer (n = 30; 28.3% of the male respondents) compared to females (n = 121; 79.08% of the female respondents) which was not considered appropriate for comparison with females. So, data obtained only from women soap viewers is illustrated and discussed in this part. Therefore, total number of respondents in this survey is 121 female respondents (rural 60 and urban 61).

Bangladeshi vs. Indian Soaps

Analysis shows that of the total respondent women who watch soaps, 67.6% of them watch Indian soaps ‘regularly’ or ‘often’ where regular or often viewers of Bangladeshi soaps are 15.6% only (Table 4). Women who watch Bangladeshi and Indian soaps ‘sometimes’ are 39.4% and 22.2% respectively. Respondent women who watch Indian soaps ‘rarely’ or ‘do not watch at all’ are 10.2% which is 44.9% in case of Bangladeshi soaps. It shows that Bangladeshi soaps have lost the ability to compete with Indian soaps.

Table 4

Comparing Bangladeshi and Indian soap watching among female respondents

Frequency of Watching	Indian Soaps			Bangladeshi Soaps		
	Combined % (N= 108)	Rural % (n = 54)	Urban % (n =54)	Combined % (N= 109)	Rural % (n= 56)	Urban % (n = 53)
Regularly	51.9	55.6	48.1	4.6	7.1	1.9
Often	15.7	18.5	13.0	11.0	14.3	7.5
Sometimes	22.2	20.4	24.1	39.4	41.1	37.7
Rarely	9.3	5.6	13.0	22.0	23.2	20.8
Not at all	0.9	00	1.9	22.9	14.3	32.1
Total	100	100	100	100	100	100

Language of Soaps Watched

Table 5 shows that 74.3% of the respondent women watch Bengali language soaps (including the Bengali channels from West Bengal, India). The figure is higher among rural (90.6%) than urban women soap viewers (57.7%). Soaps in Hindi language have 57.1% viewers. Rural and urban viewers are closer to each other with only 1.1% difference in watching Hindi soaps. Soaps in English also watched by 15.4% of the urban and 3.8% of the rural women soap viewers. Soaps in 'other' languages are only watched by 3.8% of the urban viewers.

It shows that, 42.2% of them watch it in 'Bengali', 21.1% in 'Hindi' and 36.7% watch both Bengali and Hindi language programs. Rural women who watch soaps in Hindi are fewer in numbers (8.9%) compared to their urban counterparts (34%).

Of women who watch Indian soaps in both Bengali and Hindi, 66.7% of them watch more soaps in Bengali and rest 33.3% watch more soaps in Hindi. More urban viewers watch in Hindi (40.4%) than their rural counterparts (27.3%).

Table 5
Language of soaps watched by the female respondents

Soaps watched in different languages (Multiple Responses)				Language of Indian soaps watched			
Language	Combined % Frequency(%)	Rural Freq.(%)	Urban Freq.(%)	Language	Combined % (N= 109)	Rural % (n = 56)	Urban % (n = 53)
Bengali	78 (74.3)	48 (90.6)	30 (57.7)	Bengali	42.2	50	34
Hindi	60 (57.1)	30 (56.6)	30 (57.7)	Hindi	21.1	8.9	34
English	10 (9.5)	2 (3.8)	8 (15.4)	Bengali & Hindi	36.7	41.1	32.1
Others	2 (1.9)	00	2 (3.8)	Total	100	100	100

Episodes Watched Daily

Overall, 32.8% watch ‘one to two’ soap episodes daily; 44.9% watch ‘three to four’ and 22.4% watch five and more (Table 6). But significant difference was observed across rural-urban dichotomies. Highest percentage of urban viewers (48.1%) watch one to two and highest portion from rural background (47.2%) watch three to four. Urban viewers who watch ‘five and more’ fewer in numbers (9.6%) compared to rural viewers (34.5%). On the other hand, fewer rural viewers (18.2%) limit their viewing within two compared to urban viewers (48.1%). The differences were observed to be significant $X^2(2, N = 107) = 14.856, p < .01$. Rural women are more likely to view more soap episodes daily than their urban counterparts.

A large number of female soap viewers also watch previously watched episodes again in repeat telecast. Exactly one-third of them watch again ‘sometimes’ and 16.7% watch ‘regularly’ or ‘often’. Those who ‘do not watch again at all’ comprise 31.5%. Respondents who watch ‘rarely’ constitute 18.5%.

Main Purpose of Watching Soaps

As shown in Table 6, largest segment of the respondents (48.6%) say that their main purpose of watching is ‘entertainment’, followed by ‘time pass’ (35.5%), ‘information and knowledge’ (7.5%), ‘getting rid of boredom’ (6.5%) and ‘others’ (1.9%). More rural women watch for entertainment (52.7%) and information and knowledge (9.1%) compared to urban women’s

44.2% and 5.8% respectively. Although 13.5% of the urban women watch for getting rid of boredom none among the rural women selected this option.

Most Attractive Element of Soap

‘Story’ is the most important element of the soaps for attracting audience, followed by ‘costume and makeup of the artists’. Answering the question ‘Which aspect of the soap attracts you the most?’ over three-fifth of the respondents (61.1%) preferred story whereas 32.4% cited costume and makeup of the artists. Difference between rural and urban respondents in these two categories is less than one percent. ‘Clear and attractive picture’ and ‘beauty of the artists’ were chosen by 3.7% and 2.8% respectively (Table 6).

Table 6

Episodes watched daily, main purpose of watching and most attractive element of soaps

No. of Episodes watched daily	Combined		Rural		Urban	
	N	Percent	n	Percent	n	Percent
1- 2	35	32.8	10	18.2	25	48.1
3- 4	48	44.9	26	47.2	22	42.3
5>	24	22.4	19	34.5	5	9.6
Total	107	100	55	100	52	100
<i>Purpose of watching</i>						
Entertainment	52	48.6	29	52.7	23	44.2
Time pass	38	35.5	20	36.4	18	34.6
Information & knowledge	8	7.5	5	9.1	3	5.8
Get rid of boredom	7	6.5	-	-	7	13.5
Others	2	1.9	1	1.8	1	1.9
Total	107	100	55	100	52	100
<i>Most attractive element</i>						
Story	66	61.1	34	60.7	32	61.5
Costume & makeup	35	32.4	18	32.1	17	32.7
Beauty	3	2.8	1	1.8	2	3.8
Clear & attractive picture	4	3.7	3	5.4	1	1.9
Total	108	100	56	100	52	100

Expectations When Sit to Watch

Respondents selected a number of options from a multiple responses query that depict their expectations when they sit to watch soaps. These items in the questionnaire instrument were adopted from Hargrave and Gatfield (2002, p. 22) and used with slight modification to meet the respondents' need. As Table 7 shows, 'entertainment' is most expected (65.5%) of both rural and urban respondents with rural percentage at five percent higher. 'True-to-life believable, situations' is the second most expected (29.1%) combined. It was preferred by 33.9% of the rural and 31.5% of urban women. 'To learn something new' is at third (27.3%) with 33.9% rural and 20.4% urban women. Other items, 'true-to-life, believable storyline' have been selected by (21.8%), 'characters I can relate myself to' (18.2%), 'strong story lines' (16.4%), 'highly dramatized scene' (10.9%), 'something thought provoking' (8.2%), 'current social issues' (6.4%), and 'humor' (1.8%).

Table 7

Female soap viewers' expectations when they sit to watch soaps

Viewers expectations	Combined		Rural		Urban	
	N	Percent	n	Percent	n	Percent
Entertainment	72	65.5	38	67.9	34	63.0
Strong Storyline	18	16.4	8	14.3	10	18.5
Humor	2	1.8	1	1.8	1	1.9
True-to-life, believable situation	32	29.1	15	26.8	17	31.5
Highly dramatized scene	12	10.9	9	16.1	3	5.6
Characters I can relate myself to	20	18.2	10	17.9	10	18.5
Current social issues	7	6.4	3	5.4	4	7.4
True-to-life, believable storyline	24	21.8	13	23.2	11	20.4
Something thought provoking	9	8.2	5	8.9	4	7.4
To learn something new	30	27.3	19	33.9	11	20.4

Note: Multiple responses based on 110 female respondents

Gratifications Obtained from Soap

Answering a multiple response question respondents expressed about the gratification they usually obtain from soaps. Table 8 shows that being

entertained is the most important gratification obtained (64.5%) for both rural (67.9%) and urban (61.6%) women. 'Remaining updated on fashion and style' is at second position (36.4%), but for urban women it is at third (35.2%) where as it is at second for rural women (37.5%). 'Get rid of monotony' is at third, overall, (32.7%) but at second for urban women (40.7%).

Other items are 'time pass without being bored' (28.2%) – which is at third among rural women (33.9%) – 'learn many useful techniques' (22.7%), 'get much necessary information' (20%) and 'learn how to be smart' (16.4%).

Table 8

Gratifications obtained by the female soap viewers

Gratification obtained	Combined		Rural		Urban	
	N	Percent	n	Percent	n	Percent
Get entertainment	71	64.5	38	67.9	33	61.1
Get rid of monotony	36	32.7	14	25	22	40.7
Time pass without being bored	31	28.2	19	33.9	12	22.2
Get much necessary information	22	20	11	19.6	11	20.4
Learn many useful techniques	25	22.7	14	25	11	20.4
Remain updated on fashion and style	40	36.4	21	37.5	19	35.2
Learn how to be smart	18	16.4	12	21.4	6	11.1

Multiple responses based on 110 female respondents

Learning and Adopting

As shown in the Table 9, majority of the respondent women (55.1%) agreed that they learn something by watching soaps. More urban women agreed on learning something (62.7%) than their rural counterparts (48.2%). Another 24.3% are 'not sure' whether they learn something or not. Number of rural women is higher in this category (30.4%) than urban (17.6%). Around one-fifth (20.6%) said 'no' in this regard with slight difference across rural-urban dichotomy.

Slightly less than one-third (32%) of the respondents said that they adopt lessons learned from soaps in real life although majority of them agreed that they learn something. Largest segment (46.6%) does not adopt the

lessons learned and 21.4% are unsure whether they adopt or not. More urban women (38.8%) adopt the lessons than rural viewers (25.9%). Exactly half of the rural women do not adopt the lessons and 24.1% are unsure. Among urban women 42.9% said ‘no’ and 18.4% are unsure.

Table 9

Do female viewers learn something from soaps and adopt the lessons in their daily lives?

	Do you learn anything from soaps?			Do you apply the lessons learned?		
	Combined % (N= 107)	Rural % (n = 56)	Urban % (n =51)	Combined % (N= 103)	Rural % (n= 54)	Urban % (n = 49)
Yes	55.1	48.2	62.7	32	25.9	38.8
No	20.6	21.4	19.6	46.6	50	42.9
Not sure	24.3	30.4	17.6	21.4	24.1	18.4
Total	100	100	100	100	100	100

Para social Relationship

Para social relationship, an imagined relationship with a media character or personality that the audience feels attached with the character in an interpersonal relationship somewhat like a real world friend (Horton & Wohl, 1956 as cited in Greenwood, 2008) has been gaining scholarly momentum in the field of media psychology (Horton & Wohl, 1956; Rubin, Perse, & Powell, 1985 as cited in Greenwood, 2008). Although this relationship is a one sided fantasy but experienced by the audience as real, and para social relationships has many similarities with real world social relationships (Perse & Rubin, 1989; Rubin & McHugh, 1987 as cited in Giles & Maltby, 2004).

Respondents were asked whether they experience such a relationship with soap characters. As shown in the Table 10, among the respondents, 55.8% answered ‘yes’, 28.8% ‘no’ and 15.4% ‘not sure’. More urban women said yes (urban 58% and rural 53.7%); and more rural women said no (29.6%) and not sure (16.7%) but 28% and 14% respectively for urban women.

Table 10

Female soap viewers experience Para social relationships with soap characters or not

Para social relationships with soap characters	Combined		Urban		Rural	
	N	Percent	N	Percent	N	Percent
Yes	58	55.8	29	58	29	53.7
No	30	28.8	14	28	16	29.6
Not sure	16	15.4	7	14	9	16.7
Total	104	100	50	100	54	100

Type of Soap Viewers

Hargrave and Gatfield (2002, p. 8) have identified four types of soap viewers. Those are ‘fanatic’, ‘non-committed’, ‘Ironie’, and ‘Dismissive’. According to them fanatics are those who agree with the statements: “I really enjoy watching soap operas. [I] could not bear to miss favourite [soaps]. I watch soap operas all the time. I am addicted to soap operas.” Those who agree with statements: “Soap operas are alright. If soap operas are on, I will watch them. I watch them only occasionally. I only watch if nothing else is on” are non-committed viewers. Ironie are those who say, “I really enjoy watching soap operas. If soap operas are on, I will watch them. And soap operas are rubbish.” Dismissive are those who believe, “Soap operas are rubbish. Soap operas are a waste of time. I never watch soap operas. I watch soap operas as I have no choice.”

This study tried to identify how many of the respondents belong to each of the above-mentioned category. Results show (Table 11) that the largest segment (38.5%) of the female viewers identified themselves as fanatic viewers. Next to it are ironie viewers (29.2%). Non-committed viewers are in the third place (27.1%). Very few viewers (5.2%) are dismissive.

More urban respondents (43.9%) are fanatic viewers than rural ones (34.5%). Among rural respondents, fanatic and ironie viewers are same in numbers, 34.5% for each category. Among urban respondents, dismissive viewers are very few (2.4%) and ironie viewers (22%) are lower than two other categories. Non-committed and dismissive viewers are at third (23.6%)

and fourth (7.3%) positions respectively among rural respondents.

Table 11

Analysis of respondents under Type of Soap Viewers

Type of soap viewers	Combined		Urban		Rural	
	N	Percent	n	Percent	n	Percent
Fanatic	37	38.5	18	43.9	19	34.5
Non-committed	26	27.1	13	31.7	13	23.6
Ironic	28	29.2	9	22	19	34.5
Dismissive	5	5.2	1	2.4	4	7.3
Total	96	100	41	100	55	100

Dependency on Soaps

Respondents dependence on soaps were analyzed on Dependency scale. A 9-item 5-point Likert scale ($\alpha = .9$) was developed and used to measure the extent of respondent's agreement with each of the statements presented. The numerical value used in the scale; 1 = 'strongly disagree', 2 = 'disagree', 3 = 'neither agree nor disagree', 4 = 'agree' and 5 = 'strongly agree'.

Table 12 shows that five items in the scale have mean score higher than 3 and 4 below 3 indicating that overall respondents are on the side of agreeing with those five statements and have disagreement with rest of the four statements. Item 2, "I become very annoyed if any interruption occurs during watching favourite soaps" got the highest mean point (3.56); and item 5, "Many times I tell a lie regarding soap watching" got the lowest (2.28).

Standard deviation (SD) in the scale ranges from lowest 1.128 for the item 4, "Story of the soaps always revolves in my head" and highest for the item 8, "I can't think of passing a month without watching soaps" 1.302. Overall, low SD is indicating the consistency of the answers of the respondents. High alpha ($\alpha = .9$) of the scale indicates its internal consistency.

Table 12

Level of dependency of the female soap viewers on soaps

Sl.No.	Items' Description	N	Mean	SD
1	I complete necessary work well ahead or keep them for later to watch soaps I like	103	3.31	1.260
2	I become very annoyed if any interruption occur during watching favourite soaps	103	3.56	1.202
3	I often think of not watching soaps anymore, but when starts I can't stay away	103	3.37	1.163
4	Story of the soaps always revolves in my head	103	2.64	1.128
5	Many times I tell a lie regarding soap watching	103	2.28	1.158
6	I can't stop watching soaps in spite of creating problem in my family	103	2.38	1.130
7	I feel restless if I miss an episode and remain alerted to watch it in the next re-telecast	103	3.19	1.229
8	I can't think of passing a month without watching soaps	103	3.01	1.302
9	I think, I am getting addicted to soaps	103	2.74	1.196

Mean= 26.49, Variance= 64.429, Std. Deviation = 8.027, $\alpha = .9$

Addiction to Soaps

Table 13 shows, nearly one-third (33%) of the respondents feel that they are addicted to soaps, 20.2% are not sure and 46.8% believe that they are not addicted. More rural viewers (39.3%) feel themselves addicted than urban viewers (26.4%). On the other hand more urban viewers (24.5%) are unsure than their rural counterparts (16.1%). Nearly half (49.1%) of the urban respondents and 44.6% of the rural respondents do not feel addicted to soaps.

Table 13
Respondents feel themselves addicted to soaps or not

Do you feel addicted to soaps?	Combined		Rural		Urban	
	N	Percent	n	Percent	n	Percent
Yes	36	33	22	39.3	14	26.4
No	51	46.8	25	44.6	26	49.1
Not sure	22	20.2	9	16.1	13	24.5
Total	109	100	56	100	53	100

CONCLUSION

The study has found that soap is mainly a women’s genre as 70.4% female and only 19% male watch it (regularly, often or sometimes) which is consistent with other studies (DGFP, 2016; Islam, 2015; Anitha, 2014; Lu & Argyle, 1993). Much more women and very few men mentioned the name of soap as a program they do not want to miss; and mentioned the name of soap based channels as three relatively more watched channels. Across rural-urban dichotomy, more rural people watch soaps than their urban counterparts.

Widespread negative attitude of male respondents towards their female family members’ soap watching is evident as 77.9% male are annoyed and 58.1% express dissatisfaction at their female family members for soap watching. Urban males say they are annoyed and urban females say male members of their families express dissatisfaction compared to their rural counterparts.

Irrespective of male-female and rural-urban variation non-native channels are among the three more watched channels of the majority of the respondents. Overall, 47.59% male and 29.57% female respondents selected Bangladeshi channels in this category. Three Indian soap based channels (Star Jalsha, Zee Bangla and Star Plus) were selected by 37.84% women in this category and 6.21% male respondents. Overall, Indian soap based channels were selected by 52.63% women and 12.07% men. Therefore, it is clear that TV viewing of female respondents is Indian soap centric. For men, although much more of them watch Bangladeshi channels still majority of them selected non-native channels among three more watched channels. In this category, rural people selected soap based channels relatively more

than their urban counterparts.

Among the female soap viewers, the largest segment (44.9%) watch three to four episodes daily with entertainment as the main purpose of watching (48.6%) and story is the most attractive element of soap to 61.1% respondents. Majority of the respondents (55.1%) have admitted that they learn something from soap but around one third (32%) have said they adopt them in real life.

Majority of the respondents (55.8%) have said they feel Para social relationship (imagined friendship with soap character like real world friends) and the biggest portion (38.5%) are fanatic viewers. Overall, female soap viewers are somewhat dependent on soaps and one third of them (33%) have admitted that are addicted to soaps.

Note

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Appendix A

Demographic composition of the respondents

Female 153 (59%)		Urban	78 (51%)	Male 106 (41%)	Urban	71 (67%)
		Rural	75 (49%)		Rural	35 (33%)
		Combined N= 247	Female n=142	Male n= 105	Urban n= 148	Rural n= 99
Education	Primary	3.2	3.5	2.9	00	8.1
	Secondary	19.0	23.9	12.4	17.6	21.2
	Higher Secondary	22.3	23.2	21.0	20.3	25.3
	Degree	40.1	38.7	41.9	43.2	35.4
	Masters	15.4	10.6	21.9	18.9	10.1
	Total	100.0	100.0	100.0	100.0	100.0
		Combined N= 247	Female n=142	Male n= 105	Urban n= 147	Rural n= 100
Profession	Student	46.6	48.6	43.8	38.8	58.0
	Homemakers	24.7	43.0	00	28.6	19.0
	Private employee	12.6	6.3	21.0	15.0	9.0
	Business	5.7	00	13.3	5.4	6.0
	Govt. employee	3.2	0.7	6.7	3.4	3.0
	Others	7.2	1.4	15.2	7.5	5.0
	Total	100.0	100.0	100.0	100.0	100.0
		Combined N= 249	Female n= 144	Male n= 105	Urban n= 148	Rural n= 101

Age	15 to 25	51.0	53.5	47.6	42.6	63.4
	26 to 35	22.5	19.4	26.7	27.0	15.8
	36 >	26.5	27.1	25.7	30.4	20.8
	Total	100.0	100.0	100.0	100.0	100.0
Family Income (Monthly)		Combined N= 180	Female n= 107	Male n= 73	Urban n= 108	Rural n= 72
	3000 - 20000	33.3	41.1	21.9	14.8	61.1
	200001 - 35000	33.4	31.8	35.6	37.1	27.8
	35001 - 150000	33.3	27.1	42.5	48.1	11.1
	Total	100.0	100.0	100.0	100.0	100.0

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Social Media for the Empowerment of Dalits: A Perspective

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Abstract

Indian media has been criticized for lack of social commitment and its pro urban and pro elite approach. The contribution of the Indian mass media towards progressive social, economic, political, and cultural movements is highly debatable in this context. Obviously mainstream media has not done justice for the cause of empowerment of weaker sections especially dalits. Firstly, because they are controlled by the market forces and another allegation is not many dalits journalists work for mainstream media to understand Dalit perspective on any issue. This paper analyses the role of social media in creating awareness about the empowerment of dalits as it is considered democratized alternative media of communication across the globe. Social media has been a platform in India for millions of people through participatory communication and has given public platform for comments and criticisms. It is premised that social media has emerged as the voice of the voiceless, powerless and marginalized sections of society in India.

Keywords: Dalits, Marginalized, Discrimination, Equality, Humanism

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INTRODUCTION

The role of communication in the process of social change and economic development is now widely recognized by the scholars and policy makers all over the world. The crucial role of media in the empowerment of women and weaker sections assume significance with the emphasis on creating a knowledge based and development oriented society. Social media revolution has taken place in a remarkable way in the new millennium. The mainstream media is criticized for not having done absolute justice to their role as instruments of empowerment of weaker sections since the market forces control them. The social media having emerged as the voice of the voiceless, powerless and marginalized sections of society in India, is playing a prominent role in the empowerment of dalits . This paper primarily analyses the role of media and the study is exploratory and qualitative.

Social Media Revolution

The Social Network Sites (SNS) are web based services that allow individuals to create a public profile, create a list of users with whom to share connections, and view and network the connections within the system. 'The online community services are sometimes considered a Social Network Service, though in a broader sense, Social Network Service usually means an individual-centered service whereas online community services are group-centered. Social Networking Sites allow users to share ideas, pictures, posts, activities, events, and interests with people in their network' (Wikipedia). 'Social media is not the media itself, but the system of discovery, distribution, consumption and conversation surrounding the media' (Marchese, 2007:04). They are even called fifth estate by media scholars.

Basically, social media facilitate social interaction and participation in modern society. Social media have made the world too small since the people are able to use cellular phones and social media sites such as Facebook to stay up to date on the vital issues and concerns of the people across the world. Social networks are also powerful mechanisms for rapidly shifting and transforming social norms throughout the network, through a process of 'social contagion' (Wikipedia).

Most kinds of social media thrive on their connectedness, making use of links to other sites, resources, and people. In India, the platforms like

Facebook, Twitter, Whatsup, LinkedIn, blogs, websites, online forums and social media groups have given voice to India's approximately 165 million dalit users ending the silence imposed by the caste ridden society since ages.

The social media channels are offering unique opportunities to interact with the stakeholders, opinion makers, social organizers, change agents and angel guardians of public interest in achieving the goals of empowerment of marginalized sections.

EMPOWERMENT OF DALITS

Dr. Ambedkar has vehemently fought for social equality, justice, and freedom and advocated liberation of marginalized people from the clutches of caste-ridden society. Dr. Ambedkar's thought provoking writings criticizing social injustice, untouchability and caste based discrimination in India have laid foundation for social equity in an inequitable pluralistic society. He is the architect of social revolution based on the thoughts and philosophy and teachings of Buddha, Basavanna, 12th century social reformer, and Jyotirao Phule, the 19th century social activist. He asserted that it was not enough for India to be an independent country. She must rise as a good state ensuring equal status in matters concerning religion, society, economy, and polity to all classes, offering everyman an opportunity to rise in the scale of life and create conditions favorable to the advancement of the people regardless of class and caste.

Dr. Ambedkar laid a strong foundation for the empowerment of Dalits as the chief architect of Indian constitution. He also played a crucial role as a prominent journalist and communicator in India. He made a fervent appeal to all leaders and publics at large who favored the abolition of untouchability, to transform their sympathy into practicality and bring the reform into reality in their day-to-day life (Guru et. al. 2015:03).

Dr. Ambedkar wanted to secure national independence based on social and economic equity and justice. He wanted to create a new social and economic order in India, which would ensure meaningful political democracy (Ambedkar, 1944:01). Eminent jurist, Dr. Ambedkar had called upon the national leaders to make Indian political democracy a social democracy as well. This social reformer advocated that political democracy could not last

without social democracy.

The goal of empowerment of Dalits has not been achieved absolutely in the post – independent era since the governments have compromised with social equity, justice and welfare (Guru et. al. 2015:03). The government has failed to ensure the upgradation of the educational status of Dalits in the successive Five Year Plans. Adequate efforts have not been made by the government to achieve success in skill development programmes, entrepreneurship development programmes, leadership development programmes, and other initiatives for the empowerment of Dalits economically (Thorat, 2000:05).

Dalits have not become a dominant political force since they are disintegrated socially and politically in the post independent era. There is public criticism of the fact that the elected representatives of Dalits have failed miserably by being more loyal to the political parties than to the community. Even in the new millennium, Dalits who constitute approximately 25% of the total India's population suffer from varying degrees of slavery, indignity, poverty, illiteracy, unemployment, ill-health, malnutrition, discrimination and exploitation (Guru et. al. 2015:02).

Dalits continue to remain at the bottom of the Indian society in terms of wealth, social status, education, health, and overall standard of living. The Human Development status of Dalits is highly dissatisfactory in the absence of pro-active measures. The champions of social justice have advocated the need for the extension of protection in the form of reservation in jobs, education, and social welfare programs in the age of globalization. They have also strongly advocated a paradigm shift from adhocism to pro-active planning for the empowerment of Dalits.

EMERGENCE OF SOCIAL MEDIA

Rohith Vemula Episode

The suicide of Rohith Vemula, a PhD scholar of University of Hyderabad created ripples in social media. Several Dalit organizations, progressive activists and intellectuals staged agitations all over the country on an unprecedented scale calling for end to the caste based discrimination in the corridors of higher education. The Rohith Vemula issue was not only widely discussed in social media but the issue also gave an opportunity for Dalits to

unite under one school of thought to express their mind in media. The writings of unfortunate victim of social justice, Rohith Vemula were put on social media domain creating access to common people triggering large scale support unseen in the recent history. His suicide note shook the conscience of caste ridden Indian society shaming the media that was divided in the reporting of the issue. Society's support and recognition of injustice done to Rohit Vemula's issue is rightly attributed to engagement with social media. Social media played a crucial role in creating awareness, disseminating truth and mobilizing support for injustice done to a Research Scholar in a Central University in South India. The impact and attention Rohith Vemula's letter generated was unbelievable. Crimes against Dalits see a rise of 10-20% every year. In a democratic society, media's space to reports of violence against Dalits should have correspondingly increased. But it is not so.

Kanhaiya Kumar's Arrest

Social media also played a major role in the JNU controversy. The unjustifiable arrest of JNUSU president Kanhaiya Kumar for his alleged 'anti-national' slogans during an event commemorating terror convict Afzal Guru on February 9, 2017 received maximum social media attention. It was projected as a conflict of interest between Brahminism and secularism. Kanhaiya Kumar called upon the progressive forces to fight against anti-democratic and anti-secular forces led by the Modi government. The electronic media and social media highlighted the social and political concern of the young student leader. There was mass engagement of people and students in particular which generated 360 degree of opinions both for and against Kanhaiya. There was a viral video which was circulated where he supposedly gave a Anti-National Speech laced with slogans. It later turned out that this video was supposed to be fabricated by ABVP and a counter video depicting his innocence became viral on social media sites like Face Book, Twitter and Whatsup. The fact of the matter is mainstream media is said to have portrayed the supporters of Kanhaiya Kumar as traitors, Anti-Nationals. And it is clear that due to the emergence of social media there was atleast debate, deliberations and perspectives on the issue and also it caught the attention of international forums.

The social media have played a crucial role in sensitizing the stakeholders of social justice, secularism and empowerment of weaker sections. The decline in the credibility of the media cannot be ignored under the changed circumstances. The advent of social media was seen as an antidote to the firm grip media outlets had on the dissemination of information. With platforms like Twitter and Facebook, news no longer was the propriety of a select few — social media, in that sense, democratized access to information. The flow of news, since then, has shifted to such an extent that it is often social media that decides the narrative in the mainstream. These two instances are unique examples on how both social and mainstream media can form a symbiotic pair where one feeds on the other. The central government was strongly criticized by the intellectuals through social media platforms for curbing the shrinking space for press freedom and fundamental rights of the people. The social media have also become useful sources of participatory communication at the grassroots level in India.

Social Media and Dalits

Dr. Ambedkar propounded the thoughts that the upliftment of people should take place based on equality and humanism. He vehemently criticized the monopoly of one community over privileges of education, media, and polity. His perception of humanism was par excellence bordering on equality. He rightly argued that individual should be the unit of national development and that caste based backwardness and exploitation should end if society has to achieve goals of development. He waged a relentless war against the politics of oppression through his writings and speeches.

Nevertheless, the contribution of the Indian mass media to progressive social, economic, political, and cultural movements is highly insignificant. It has been proved beyond all reasonable doubts that Indian media lack social commitment since it has always stood by the privileged sections of the society.

CONCLUSION

The social media has become very powerful alternative media of communication and development across the globe with 136 million users with a growth of 15 percent every year. India has a good number of social media users among the developing nations. The social media are not the

agents of the capitalists like most of the modern mass media. The social media are truly the media of the people, by the people and for the people in the new millennium. They are highly accessible to the organizers of various progressive movements in India.

The social media have gained an upper hand over the mainstream media from the point of view of education, organization, agitation, emancipation, and empowerment of the marginalized sections of society including Dalits. Social media are honorable exceptions since they have become the voice of the voiceless in Indian society. They have become very useful and meaningful public space over a period of time. It has engaged millions of people through participatory communication approaches and enlightened them through their thought provoking comments and criticisms, and more importantly, it is making people to think, argue, and reflect which is the lifeblood of democracy.

Social media have succeeded in making knowledge free and in widening the frontiers of practical social wisdom of the Dalits who continued to remain at the receiving end. It has opened the floodgates of information and knowledge. In the new millennium, social media assumes great significance from the point of view of emancipatory communication. The role of new media in the empowerment of Dalits is now widely recognized by the advocates of social justice. The crucial role of social media in the empowerment of women, dalits, and weaker sections is gradually gaining ground and acting as a catalyst in taking the society towards inclusive development.

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Culture and Contemporary Social Life: A Discussion on Social Change, Media and Development among the Yoruba in Nigeria

OBATUNDE B. ADETOLA
GBENGA OGUNBOTE

Abstract

Change is inevitable in any society. In fact, one of the natures of society is its dynamism. The changes however could be either positive or negative and sometime both. The directions of the changes are determined by diverse factors within the society and/ or outside. The paper argues that the way of life of the Yoruba ethnic group in Nigeria has been affected both positively and negatively. While the positive impact is not in any doubt because of the leading position of the Yoruba in the development of Nigerian State, the negatives draws the attention of this paper so as to measure how it has contributed to the present Yoruba social life. It concludes that the informal tools of education and information dissemination should be monitored and evaluated regularly / sufficiently to reflect the developmental goals in tandem with the Yoruba culture and that formal educational curriculum should be re-designed, scaled-up and applied horizontally and vertically within the social spectrum so as function as a real tool for positive transformation of the Yoruba society. The media (including music) must also be well organized /guided and regulated, in line with a specific development agenda, through its function of information, education and communication responsibilities.

Keywords: Yoruba ethnic group, Education, Media and Art, Development Agenda

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INTRODUCTION

The concept, 'social' has to do with human society and its organization while, 'culture' refers to the totality of the way of life of a people. Though a people may quite look alike, they may not quite be the same. This probably accounts for variation in the culture of one group of people and another. However, cases of similarities can also be noticed in one culture and another. What this suggests is that there exist a linkage between one culture and another, which probably account for exchange from one to another that would lead to change. Society is in fact not static and the inevitability of change cannot be prevented but the direction of change is within the determination and will power of a people that desire a particular development path. Another permanent attribute of society is differences. There are myriad of observable differences in individuals, groups, social phenomena, and social structure overtime. Social and cultural change would therefore mean that the human society, its organization, its structures, the behaviour of the people, attitudes, values, norms etc are different from what they used to be. In other words, they have been transformed from one state to another. This may either be a positive (improvement) or a negative (misfortune) transformation.

The *Yoruba* ethnic group in Nigeria constitutes a nation within Nigerian nation with defined tradition, customs, culture, and social life. The defined and distinct culture and social life of these people have been affected or rather infected over the years by a number of factors such as westernization, information, communication, and technology. As a result of these factors, change can be noticed, in almost all spheres of life of the contemporary *Yoruba* social life that is significantly different from the original state of things. The changes though have been both positive and negative. This paper intends to dwell more on the perceived or identified negative changes. This is an attempt to re-access the consequences of the social and cultural transformation experienced so far by the *Yoruba* people at the close of the 20th century. It is also an attempt to highlight the direction of development efforts. The aspects of social life that shall be focused on in this paper are education, music, dance and drama in relation to what development ought to mean as a concept.

What is development?

Development is a state of being whereby society has transcended above certain barriers or obstacles to human comfort and existence through the conscious manipulation of the internal resources of the society at a point in time couple with ability to cope with external influences. So as a process, development will mean the various internal mechanisms consciously put together or harnessed by the people over a period such that it cause transformation of the society from a state to another which can make it definable as ‘developed’ at a state. The transformation however, must have evolved institutions to maintain the ‘developed’ state of being. (Alliyu, 2013).

The need to depart from a single conception of development as a concept in analyzing the *Yoruba*’s idea of development is borne out of the fact that the concept of development has undergone many controversies from the 1960s to the 1990s and beyond as to what process should be adopted in transforming a society especially when more than half of the world’s population live in poverty (World Development Report, 1990) cited in Alliyu, 2013.

What is however important in most of the definitions is that:

- Before a society can therefore develop or sustain any development, it must be able to identify the barriers or obstacles to human comfort and existence as suggested by Talcott Parsons movement of society from ‘simple’ to ‘complex’ ones.
- A society must be able to identify the internal mechanisms that will support development process as documented in Weber’s Protestant Ethic, which argued that the presence of rationality contributed to the development of Europe.
- It must then be able to organize the people to harness the internal resources towards the path of development so desired as argued by the neo Marxist, which believe in the increase in the knowledge of the environment by the people leading to inventions of diverse techniques that will result in the exploitation of the objects of labour as well as the exploitation of labour itself. (Alliyu, 2013).

What has basically happened in *Yoruba* land is the adaptation of the three key elements of development processes highlighted above in the organization of the land to bring about what could be referred to as

development. To the *Yoruba*, the individual is a major entity that must be formed to become an *Omoluwabi*- an embodiment of a rounded personality that will add value to the society. Failure to form such a personality, to the *Yoruba*, is an invitation to backwardness and lack of progress. It's the collective *Omoluwabi* that forms a community, which will collectively identify 'the barriers or obstacles to human comfort'; 'the internal mechanisms that will support development processes and 'organize the people to harness the internal resources towards the path of development'. This position is corroborated by Karl Marx when he said that 'society does not consist of individuals but expresses the sum of interrelations, the relations within which these individuals stand'. The individual and collective abilities to identify the various element of development as highlighted above revolve around education as a tool.

Education

The concept 'education' has to do with the process by which the mind develops through learning. The development of the mind has to do with personality development. This shows that educating a person must start from birth throughout the life span and until death.

The word "education" in Yoruba is eko. The word eko has a broader meaning than imo (knowledge), ogbon (understanding), iwe (literacy), ile-iwe (schooling) and oye (wisdom). Though not unrelated, the word eko means the actual display and consistent demonstration of the epistemic features of knowledge, understanding, wisdom and other ethical values of excellence in character, honesty and modesty in attitude, and self-restraint in action and expression. For the traditional Yoruba, to be adjudged educated is not merely a question of being literate, bookish and having prowess in Arithmetic and the Queen's English. It goes beyond that, and this perhaps accounts for the Yoruba proverb that -iwe ki nse ogbon, a le jo ikun ni

(literacy is not wisdom, but only an addendum to already acquired knowledge) (Fayemi and Macaulay-Adeyelure, 2009)

The notion above definitely takes education outside the four walls of the school as it is presently. Education, i.e. western education has contributed to process of development in Nigeria. This is particularly true among the *Yoruba* in Nigeria. There is hardly any profession in Nigeria that *Yoruba* are not adequately represented or even be at the top echelon. In fact, a number of professions such as medicine and law have *Yoruba* people as pioneers in Nigeria. For example, the first *Yoruba* lawyer, Christopher Alexander Sapara Williams was called to the English Bar in 1879 and the first *Yoruba* medical practitioner, Dr. Nathaniel King graduated in 1875 from the University of Edinburg. This development has a significant relationship and correlation with the state of education in southwestern Nigeria occupied by the *Yoruba*.

However, this same ‘education’ is not without its negative effects. This must have been as a result diverse factors including emphasis on certificates rather than the individuals particularly in recent times. ‘Education’ now undermines the training of conduct and character which is the hallmark of personality development’ (Shoremi 1985). This is noticeable in most of the content of information, education and communication materials available in schools, the media and most especially the social media in Nigeria. Indeed formal or western education have been criticized on several grounds by many educators amongst whom is Reimers, in his controversial book, *School is Dead*, he laments that:

“More college and high school degrees will be granted but they will mean less, both in terms of job qualification and real income” (Reimers 1971)

Perhaps Reimer should have added that the degree would mean less even to the society entirely. Today academic degrees emanates from colleges and university systems that remains, largely, divorced from the society it is meant to serve. Education according to (Shoremi, 1985) ‘in the generic sense, is much more than schooling and formal schooling cannot fully give its

recipient all s/he need to be regarded as being educated and fully integrated into the society' (Ibid). The lacuna in the formal educational system pointed out by Shoremi (and perhaps some other factors) must have accounted for all sorts of misbehaviours particularly in Nigerian universities and the society generally presently. Probably if the concept of western education has been viewed more broadly and well focused as it is in the traditional education, less evil would have been recorded in the society. The traditional *Yoruba* education for instance, focuses more on the personality or recipient of education rather than the evidence in form of material rewards or certificate.

Though the traditional education is informal in nature, it prepares every individual through this informal means for further integration into the society. In addition to the above, education among the *Yoruba* is based on the concept of "*Omoluwabi*" i.e. "person of good character" commenting further on the concept of *Omoluwabi*, Shoremi notes that:

In its widest sense, good character not only includes *honesty, morality, respect for customs, intelligence, but also devotion to duty, courage and willingness to meaningfully contribute to development of ones' community* (Ibid).

For the uncontaminated *Yoruba* community, the vehicle for transforming individual to achieve the characters and attributes above as different from western educations, are folklores, stories, mores, tales, proverbs, poems, songs etc. All these assist in building the character quotient while the intelligence quotient was never neglected in the traditional *Yoruba* culture. Since traditional education have been gradually displaced or rendered impotent by western education, the means of transmitting it has also been eroded. Awoniyi posits in respect of this that:

Possibly, we have been excessively 'schooled' that we have our vision blurred as regards the immense potentialities which are embedded in the *Yoruba* traditional education.

The first poems (a) seriously disapprove of stealing by any individual in a society. It states that to be a slave is better off than to be a thief. The

second poem (b) emphasizes the importance of hard work. Work is seen as antidote to poverty or enslavement. Even when an individual lack supporter, it is strongly believed among the *Yoruba* that one's diligence and consistency in any chosen career can actually make one prosperous. The poems are a product of the thought process of the *Yoruba* people which in turn shape the personality, the way of life of the people, their environment and of course the nature and direction of development. Such poems become part of the diverse tools used in training or socializing new members of the society into the acceptable norms and values in the society. Such sayings above are hardly being noticed in any educational curriculum of any western education today (though there used to be some elements of the presence of the values of traditional education in western schools in the early 60s and 70s). This has however being eroded as the years go by.

The recipients of education presently are therefore only prepared to get a certificate without the right mind to face some social facts of life that the certificates cannot help solve. Nigeria presently is bedeviled with all forms of social problems that afflict people directly such as unemployment, hunger, mental illness, homelessness, drug addiction, over-crowding, rape, armed robbery, and destitution. Other social problems in Nigeria that afflict people indirectly include official corruption, greed, socio-economic and political inequality, environmental pollution, political unrest, social violence, cultism in universities etc.

The question now is how far has the formal/western education been able to solve these diverse problems? Or has it even been part of the major cause? What role can traditional education play in alleviating the problems highlighted above? There is no doubting the fact that western education has some negative effects on the culture of the *Yoruba* particularly through its emphasis on certificates rather than the personality. It may therefore prove inadequate to solve the problems arising from abnormal personality development. Contrariwise, traditional education with its emphasis on the concept of *Omoluwabi* may be to the rescue going by its role in the *Yoruba* education system.

The role of traditional education is contained in its objectives. The main of which is good character. Good character is highly valued among the *Yoruba* and this reflects in their educational goals. What is obvious today in

contemporary social life among the *Yoruba* is that what is socially acceptable or good is becoming more obscured and unclear. The educational system pays more attention to certificates as means of social mobility. More than three decades ago the Banjo commission noted that:

One got the impression those pupils were just sponges imbibing knowledge not understood or 'regurgitating' it for examination which would give them certificates, and a right to a life of ease, big cars and comfort.

Going by the present reality of harsh socio-economic and political situation in Nigeria, one is compelled to think that the educational system, as it is now, is only hypnotizing its recipient. The importance of virtue or good character, as conceived in *Yoruba* traditional education, necessary to face the future and integrate the individual into the society is lacking in the content of present educational system.

MUSIC/DANCE/DRAMA

Music, Dance and Drama are means through which the underlying nature of social realities and social processes can be uncovered. They are very strong means of information, education, and communication in a society because they provide insights into issues and phenomenon, not available in other ways. They also provide opportunity for wider coverage of the people much more than formal education. They are effective and efficient as far as dissemination and assimilation of issues are concerned. Children for instance, learn songs and remember songs about issues more easily than when issues are written in letters.

Music, for Plato, is for the soul. It has influence on the mind of the individual and as such makes music as another means of educating the mind of the people. Just as the objective of educational system is very important in determining the nature of a society, music even seems equally important if not more. The objective of music, dance, and drama must be such that will enhance the development of a society and not its disintegration. The *Yoruba* are lovers of music, dance, and drama. Indeed, the pioneers of music dance and drama in Nigeria came from among the *Yoruba*. One of such pioneers was chief (Dr) Hubert Ogunde. He used music, dance and drama to fight

colonialism in Nigeria. Even after independence of Nigeria in 1960, he still went ahead to use all these means to educate the masses of the people about the social realities and processes not adequately made manifest by publications such as newspapers. He was named father of Nigerian theatre and was awarded honorary doctoral degree in honor of his contribution to music, dance, drama, and theatres generally. Ever since his death some few years ago, the music, dance, drama and theatre industries have witnessed rapid growth due his legacies especially among the *Yoruba* of Nigeria. However, the rapid growth is fast defeating the objectives of the industry. They are seen as means to wealth accumulation rather than means to educate and integrate people into the society. Many contemporary Nigerian artists are influenced or motivated by foreign artists and as such the traditional virtue that goes along the objectives of artistic work, which is lacking in many of these foreign art works, is also been eroded gradually in traditional arts. Radio and Television houses in Nigeria play music, dance and drama thus influencing their listeners and viewers either positively or negatively. Some categories of music are not only seen as modern and fashionable in spite of their negative effect on the core values of the society, they are in fact seen as status symbol to its adherents.

Music as an art, as noted earlier, reveals the underlying social realities and social processes. Since artists are also part of the society, they are also influenced by the prevailing social facts in the society. 'Music, like other varieties of art, is located in the conjunction of structure and culture; music influences structures and culture and they in turn shape music' (Labinjoh, 1982). In other words, the ideas of the contemporary artists in Nigeria are the necessary consequences of the contemporary social realities in Nigeria. The question is how did the nation get to this level of degrading social reality? It is a social reality presently that many teenagers and some adults are bad mannered as a result of break down of social control and many aspects of life including music, dance and drama. This state of bad manners mostly among teenagers are consequences of the inability to control any longer even the agents of socialization, the content of socialization, and the recipients of the values/content of socialization.

CONCLUSION

The paper is concluded on the basic fact that although changes have indeed occurred within the *Yoruba* in the last few decades, which have added value particularly western values to the ‘development’ of *Yoruba* societies, its however noticeable that some changes have brought retrogression rather progress. This retrogression arose as a result of mis-education that eroded that the traditional capacities to identify and remove barriers to human comfort at both the individual and collective levels. Based on this argument the paper concludes further that both the educational system and the art industries have to go back to the basics. All the potentialities of virtue, good conduct and character emphasized by traditional education has to be introduced or re-introduced in the formal education system by way of a redesign of academic curriculum that promotes conscious transformational values in art and science of society. This is very vital if education is truly going to be a means of developing the power within an individual expected to contribute to the existence of a society. The same applies to arts industries including the mass media in Nigeria.

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A Critique of Linguistic Minorities of Karnataka and New Media

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Abstract

Today there is greater realization of the need to preserve linguistic heterogeneity and yet again media has come to the rescue of lesser-known languages that are being crushed under the weight of language of the majorities. India has given official language status to 18 languages. State reorganization on linguistic basis in Karnataka also led to the neglect of linguistic minorities who were compelled to learn and adopt the language of the majority in education, employment, and governance. Kodava, Tulu and Konkani speaking populations are the linguistic minorities of the state who failed to establish political identity and cultural supremacy owing to marginalization of their language.

Keywords: Kodava, Tulu, Konkani

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INTRODUCTION

Karnataka state considered as the IT bowl of India ranks 11th in Human Development Index (2011-12), has a population of 64.06 million (50.9% Male and 49.1% Female) and a literacy rate of 75.7 percent (Male 82.85 percent and Female 68.13 percent).The State of Karnataka was formed on November 1, 1956 as a result of implementation of States Reorganization Act 1956 on linguistic basis.

India is a land of languages of all hues and shades and linguistic plurality is one of its cultural identities. Researchers have estimated that there are more than 780 languages in India and the list continues to grow. Studies have also estimated that over 220 languages have already disappeared in the last five decades (People's Linguistic Survey of India). Today there is greater realization of the need to preserve linguistic heterogeneity and yet

again media has come to the rescue of lesser-known languages that are being crushed under the weight of language of the majorities. India has given official language status to 18 languages.

The State of Karnataka is the home for Kannada language spoken by the majority of the population and exists along with historically significant linguistic minorities speaking *Kodava*, *Konkani* and *Tulu* languages. The language of the majority, Kannada language faces a tough competition in the erstwhile regions under Nizam's Hyderabad, Bombay Presidency, and Madras Presidency in many districts of the state, which has predominantly Tamil, Telugu, and Marathi speaking populations.

The States Reorganization Act, 1956

The State earlier known as Mysore was the princely state ruled by *Wadeyar* dynasty – the Kings of Mysore, and it became one of the Indian States after India gained Independence as the *Wadeyars* of Mysore acceded the State into the Republic of India on August 9, 1947 consequent to unification of princely states of India. The mother tongue of the people, Kannada was recognized as the official language of the State and linguistic harmony required for balanced growth of the state. The geographical parts of, Nizam's Hyderabad, Bombay Presidency, Madras Presidency and the Kodagu were integrated into the State of Mysore in 1956 to unify Kannada speaking people. The Mysore state was renamed as Karnataka State on November 1, 1973. The new state initially had 8 districts of erstwhile Mysore state (Mysore, Mandya, Bangalore, Kolar, Tumkur, Chitradurga, Chickmagalur and Hassan), 4 districts of Bombay-Karnataka region (Dharwad, Belgaum, Bijapur and Uttara Kannada), 3 districts of Hyderabad-Karnataka (Bidar, Gulbarga and Raichur), 2 districts of Madras-Karnataka (Bellary and Dakshina Kannada) and Coorg district. The new state was formed in 1956 with 18 districts. Interestingly, by 2014 the state had 30 districts to reduce regional imbalances in development.

Kannada, the official language of the state did not tread the path of significant growth due to apathy, indifference, dearth of resources and lop sided language policy in postcolonial rule. The reorganization of states on linguistic basis was aimed at plugging regional imbalances by bringing all

Kannada speaking people under one homogeneous geographic domain. The central government's policy to impose Hindi language on Karnataka met with opposition in a multilingual society like India. Karnataka witnessed violent agitation against imposition of Hindi language in school education in 1960s. The language movement that is considered as the watershed in the history of state is Gokak movement. Kannada writers became torchbearers of the society who gained visibility in the press through their powerful writings during language agitation. Kannada press became vehicle for the propagation of writers' thoughts and views on the importance of Kannada leading to new awakening and enlightenment in the society. The movement vibrantly supported by the Kannada press shook the conscience of the State and posed a huge challenge to political powers that always took Kannada speaking people for granted. The reorganization of states on the language of the majority facilitated education in the language of the state- mother tongue – Kannada.

The reorganization of states on linguistic basis was aimed at integrating multi cultural and multi lingual Princely states and provinces. It proposed to promote and protect culture and language and to establish education in mother tongue to eradicate illiteracy. The policy also ensured regional integration and to give distinct Linguistic identity for regional population. The initiative to reorganize different populations speaking variety of languages also meant to give political power to linguistic groups in order to achieve national integration. The state included the territories of the existing State of Mysore, some districts of State of Bombay and State of Madras. One significant feature of the organization is the integration of independent State of Coorg with Mysore State and Coorg was given the status of district in the newly formed State. The language policy facilitated spread of school education in rural areas in Kannada medium besides increasing the rate of literacy. It enabled development of language – literature, art, and culture of the state. The language also saw the consolidation of political, social, economic, and cultural institutions of the majority but fell short of forming regional political parties like *Telugu Desam*. Nevertheless, the language policy gave an impetus to the growth of language media in the State.

LINGUISTIC MINORITIES

A civilization can be judged by the way it treats its minorities said Mahatma Gandhi. Minority is , a group which is smaller in number than the rest of the population of a State, whose members have ethnic, religious or linguistic features different from those of the rest of the population, and are guided, if only implicitly, by the will to safeguard their culture, traditions, religion or language (Aikio-Puoskari & Skutnabb-Kangas 2004: 66).

State reorganization on linguistic basis in Karnataka also led to the neglect of linguistic minorities who were compelled to learn and adopt the language of the majority in education, employment, and governance. The interest of linguistic minorities was relegated to the background as they were given secondary status in the state. It created linguistic distance with the language of minorities – as it was binding on all to learn the language of the State. The policy deprived the linguistic minority community of education in mother tongue. Studies have endorsed the premise that minority language districts are comparatively low performers in economic development of the State (Jain, 2011). *Kodava*, *Tulu* and *Konkani* speaking populations are the linguistic minorities of the state who failed to establish political identity and cultural supremacy owing to marginalization of their language. Growth and development of language of linguistic minorities suffered a major setback due to lop sided state Language policy. Five languages in Karnataka including *Tulu* and *Kodava* face the threat of extinction due to fast dwindling of its users - (Unesco, 2009). Karnataka State has diverse cultural sub-regional communities. Conservation of indigenous linguistic minorities is crucial to maintain diversity in a society. Tribal languages in Karnataka are already on the verge of extinction.

***Kodava* Language**

The distinct cultural tribe of the State, *Kodavas*, belong to Coorg district, the coffee bowl of India, which has a population 5.54 lakh with a high literacy at 82.52%. The district has males literacy at 87.24% and female Literacy at 77.91 %. The community has shown 1.13 per cent increase in the growth of population since 2001. It constitutes 0.91% of state population and has a high gender ratio of 1000: 1019 reflecting progressive and civilized nature of the people. Coorg district is rich in natural resources and is known for

cultivating coffee and rice crops. *Kodava* people constitute dominant indigenous ethnic group in Coorg district along with subgroups like *Arabashe Gowdas*. *Kodava* language is a Dravidian Language and its origin has been traced (Krishnamurti 1969) by the experts. Considered as a dialect of Kannada for considerable period of history, the language has been recognized as independent in early 20th century. *Kodava* has no script of its own and it heavily borrows from Kannada script. Efforts are being made to revive the linguistic identity of the *Kodavas*. The Government of Karnataka has established *Karnataka Kodava Sahitya Academy* in 2011 to preserve and promote unique *Kodava* culture, language, folklore, festivals, literature, art, *Deverakadu* (*sacred grooves in forest*), *Coorg cuisine*, and *life style*. A *dictionary of Kodava-Kannada-English* dictionary has been published by the Academy in collaboration with Central Institute of Indian Languages in the project, *Bharatavani* with a motto of Knowledge through Indian Languages.

Today there is realization of the need to preserve *Kodava* language as UNESCO has enlisted it as one of endangered languages of India. Obviously the community has tapped mainstream media to save the language from extinction. Study reveals that the state is publishing newspapers in *Kodava* Language. There are 3 print and 1 online Magazines in *Kodava* of which one is monthly and three are weeklies but there is no daily newspaper published in *Kodava*. Electronic media consisting of state controlled Doordarshan and Akashvani are broadcasting programmes in *Kodava* language. The Radio FM station at Madikere with Frequency 103.1 Akashvani/AIR was broadcasting Cauvery express program named after river Cauvery, the life line of *Kodava* people and is considered as the sacred river worshipped by people in general and *Kodavas* in particular. Bhagamandala in Coorg is the place where river Cauvery originates. In 2016 -17, Madikeri Akashvani is broadcasting *Kodavasiri* for one hour on Tuesdays with a repeat broadcast on Fridays in *Kodava* language. In the morning *Udayaraga* music programme, one *Kodava* song and songs in local dialect, *Are Bhashe*, are broadcast regularly. Further, news in *Kodava* language is broadcast daily. During festivals and other occasions, many programmes on *Kodava* culture, lifestyle, music, and sports are broadcast to cater to the interest of *Kodava* people. Besides *Kodava* language, there is one more local dialect, *Are Bhashe*

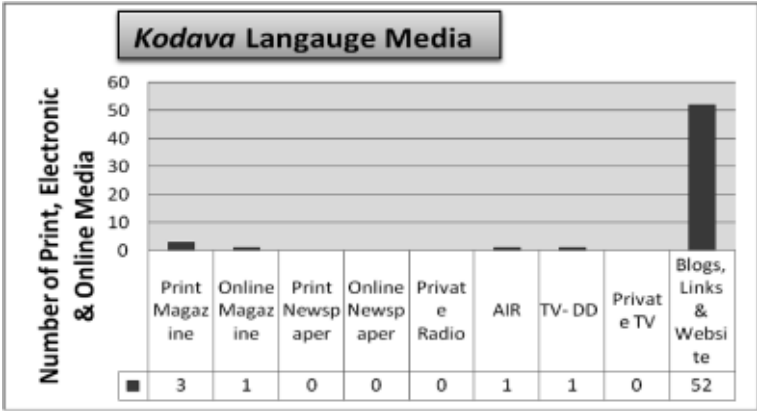
spoken by *Gowda* community. One hour weekly programme in *Are Bhashe* is broadcast regularly by Madikeri Akashvani radio station, the public service broadcasting channel.

However, private TV or Radio channels have not bothered to broadcast programs for linguistic minorities like *Kodavas* in *Kodava* language. There is no distinct coverage of culture, food, language, socio demographic status, and development of the Coorg district and its population in mainstream media in *Kodava* language. The mainstream media has neglected *Kodava* language.

Table 1 *Kodava* programmes in DD and Akashvani

Sl.No.	TV Channel	Programme	Language	Broadcast status
1.	DD <i>Chandana</i>	'Jammabhoomi'	<i>Kodava</i>	
	Radio			
2	Frequency 103.1 Madikeri Akashvani	<i>KaveriExpress</i>	<i>Kodava</i>	Stopped
		<i>Kodavasiri</i>	<i>Kodava</i>	Running
		<i>Kodava News</i>	<i>Kodava</i>	Running
		<i>Are Bhashe</i>	<i>Are Bhashe</i>	Running

Table 2 *Kodava* Language Media and Programmes



Konkani Language

Konkani, an Indo-Aryan language became the official language of Goa in 1987, and was included in the Eighth Schedule of the Indian

Constitution and given the National language status in 1992. According to the 2001 census of India there are about 2.5 million *Konkani* speaking people in India. It is one of the 22 scheduled languages mentioned in the 8th schedule of the Indian Constitution. *Konkani* language is spoken in the Western coastal region of India known as a Konkan division, spread over Maharashtra, Goa, Karnataka and Kerala. *Konkanis* are highly multi religious people found among Hindus, Christian and Muslims illustrating rich cultural diversity. Efforts of *Konkani* community to assert their right to get education in their mother tongue in Karnataka yielded positive results. Since 2007, *Konkani* became an optional language in the Schools of Karnataka. Efforts are also being made to appoint teachers to teach in *Konkani* across the schools of Karnataka. The State of Karnataka has the largest *Konkani* population followed by Goa, Maharashtra, Kerala and Dadra and Nagar Haveli. *Konkani* speaking population resides in the coastal belt of Karnataka that has high GDP, HDI and literacy besides moderate to heavy penetration of newspapers and is regarded as one of the developed districts of the State. The community with a large vote bank has also consolidated political power consequently influencing policy decisions deriving social and economic benefits. The Government of Karnataka established *Karnataka Konkani Sahitya Academy* in 1994 to promote art, culture and literature of *Konkanis*, one of the largest linguistic minorities of Karnataka. World *Konkani* Day is celebrated on April 9 to commemorate the pioneers of modern *Konkani* literature.

Table 3 *Konkani* speaking population in states and Union Territory

Regions with significant <i>Konkani</i> population	
Karnataka	706,397
Goa	602,626
Maharashtra	312,000
Kerala	64,008
Dadra and Nagar Haveli	27,000

Source: Commissioner Linguistic Minorities (originally from Indian Census 2001)
Archived from the original on 8 October 2007

The mainstream print media have neglected *Konkani* like *Kodava* language. But *Konkanis* who are basically a business community have ventured into local publications unlike *Kodavas*. As a result, there are alternate publications brought out by *Konkani* community to cater to the needs and interests of a vast sizeable population in Karnataka and other states. In Karnataka alone there are 22 *Konkani* publications registered with the Registrar of Newspaper for India. The heartland of *Konkani* is Dakshina Kannada district whose locale is picturesque surrounded by Western Ghats and Arabian Sea, has five taluks namely Mangalore, Sullia, Puttur, Belthangangy and Bantwal. More *Konkani* publications are found in port city Mangalore and in different taluks of Dakhina Kannada district.

Table 4 *Konkani* Print Media

District	No. of Publications
Dakshina Kannada	8
Mangalore Taluk (DK)	8
Udupi	1
Hubli	2
Mysore	1
Belgaum	1
Bangalore	1

Dakshina Kannada is the media hub of *Konkani* media consisting of local newspapers and magazines and TV channels. Mangalore has *Konkani* TV whereas large number of TV channels is located in Goa that has second highest *Konkani* speaking population. Comparatively *Konkani* has high media visibility than *Kodava* language. There are good number of public and private FM Radio broadcasting *Konkani* programmes. A private FM Radio like Radio Mirchi broadcast *Konkani* programmes on par with public radio stations of FM Rainbow and Vividh Bharathi. However, most of these radio stations though located in Goa have high reach in coastal belt of Karnataka. Advancement in communication technology has enabled radio streaming of *Konkani* programmes through Internet radio. *Konkani* media

has captured the imagination of Internet users. Online media promoting *Konkani* language, culture, food, tourism and education have been launched by *Konkani* speaking people besides *Konkani* News Portal. Comparatively, Goa has a heavy concentration of *Konkani* media despite the presence of largest population in Karnataka.

Table 5 Television Channels in *Konkani* Language

Sl. No.	Channel Name	Area
1	<i>Konkani</i> TV	Mangalore
2	Prudent Media	Goa
3	Goa 365	Goa
4	HCN	Goa
5	RDX Goa	Goa
6	In news Goa	Goa
7	Goa News Line	Goa
8	Goa Plus	Goa

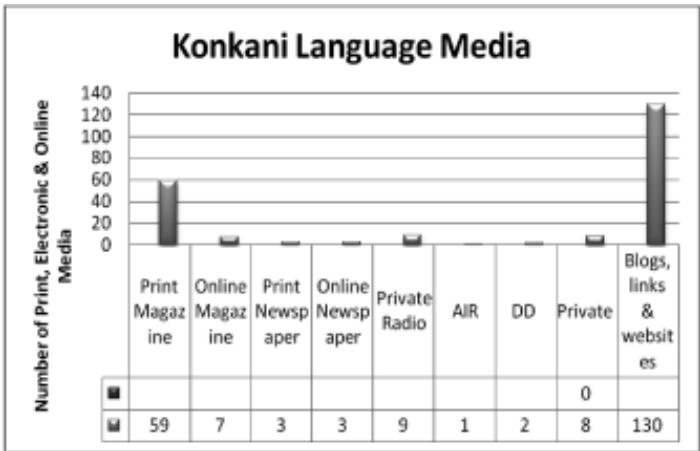
Table 6 Radio Channels in *Konkani* Language

Sl.No.	Channel Name	Frequency	Area
1	Emisora Goa now AIR primary channel	1287 kHz	Goa
2	Vividh Bharati channel	1539 kHz.	Goa
3	Radio Mirchi (Hindi + <i>Konkani</i> songs)	98.3	Goa
4	Rainbow FM	105.4 MHz	Goa
5	Voice of Xavier's (Community radio)	90.4MHz	Goa
6	Gyan Vani		Goa
7	IGNOU		Goa
8	Radio Idli		Mumbai
9	Radio VerVe	MP3 64K (stream type) radioverve.com	India (Internet Radio, it has <i>Konkani</i> streaming)
10	Radio Idli	http://www.radioidli.net/	India (Internet Radio, it has <i>Konkani</i> streaming)
11	RBC Radio	24 hr Indian language radio. www.easy96.com	This has <i>Konkani</i> language programme listed.
12	Radio sarang	107.8	Mangalore

Table 7 Online Media in Konkani Language

Sl.No.	Media Title	Link
1.	Konkani TV	Live streaming – http://www.livestream.com/Konkantv
2.	In Goa News	http://www.ingoanews.com/
3.	Vaurddeancho Ixxt	http://www.v-ixtt.com/client/main.asp
4.	Prudent Media	http://www.prudentmedia.in/
5.	Mangalorean.com (provides a column to help readers learn Konkani)	http://www.mangalorean.com/Konkani/archive.php?ltype=Lesson
6.	Daiji World(a portal linking west coast and the World)	http://www.daijiworld.com/home.asp
7.	Goa Live	http://www.goalive.org/
8.	Goacom	http://www.goacom.com/ (this site shares Konkani news from prudent media)

Table 8 Konkani Language Media



Tulu Language

Tulu is a Dravidian language spoken mainly in coastal belt of Karnataka in Udupi, Dakshina Kannada, Kasargod and the Western Ghats. *Tulu* language is spoken by 1.5 million in Karnataka and its neighboring state

Kerala. *Tulu* has no script and therefore Kannada script has been accepted for the writing of the *Tulu* language. *Tulu* language has been declared as endangered language by the UNESCO. As far as language media are concerned, there are 11 newspapers in *Tulu* of which 9 are monthly, one quarterly and one weekly. Besides state publication of language magazines, one *Tulu* publication, *Tuluveer*, is published from Delhi denoting the presence of large number of *Tulu* speaking people in Hindi belt. *Tulu* language speaking people predominantly settled in *Tulu* belt spread across the states of Karnataka and Kerala have no newspaper published for *Tulu* speaking people. In 1994 the Government of Karnataka established Karnataka *Tulu Sahitya* Academy to promote language of linguistic minorities. The Academy publishes a quarterly magazine, *Madipu* in *Tulu* language to preserve and foster art, culture and literature of *Tulu* population.

Table 9 TV Channels in *Tulu* Language

Sl.No.	Channel Name	Area/Slot
1.	<i>Konkan</i> TV	Mangalore
2.	<i>Namma</i> TV	Dakshina Kannada
3.	<i>Suvarna</i> TV (TV Serial)	Weekends
4.	<i>DD Chandana</i> – TV Serial	Saturday & Sunday
5.	<i>Posa Kural</i>	Mangalore
6.	<i>Namma Kudla</i> http://qry.in/website/nammakudlanews.com/	Mangalore
7.	<i>Sahaya</i> TV	Dakshina Kannada, Udupi, Kasargod
8.	<i>Abbakka</i> TV 24x7 News Channel	Mangalore
9	City Cable	Mangalore
10.	New Mangalore Channel	Mangalore
11	V4 News	Mangalore

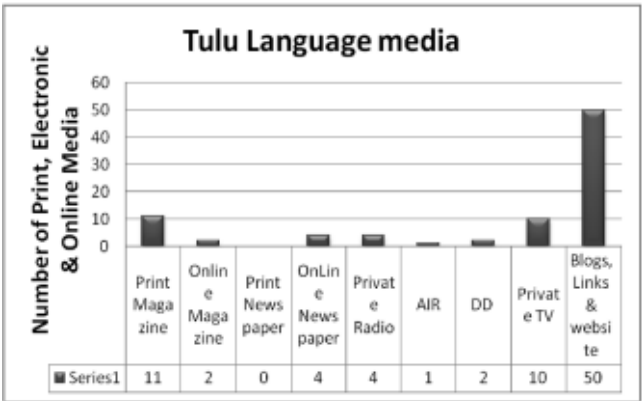
Table 10 Radio Channels in *Tulu* Language

Sl.No	Channel	Frequency	Area
1.	Radio <i>Sarang</i> (<i>Tulu Chaavadi</i> (<i>Tulu</i> Corridor))	107.8	Mangalore
2.	All India Radio	100.3 MHz	Mangalore
3	Radio <i>Mirchi</i>	98.3 FM	Mangalore
4.	Big FM	92.7	Mangalore
5	Red FM Mangalore	93.5	Mangalore

Table 11 Online Media in *Tulu* Language

Sl.No	Media Title	Link
1.	<i>Tulunadu</i> News	http://Tulunadunews.com/
2.	<i>Namma</i> TV live streaming	http://www.namma.tv/
3.	<i>Konkan</i> TV – <i>Tulu</i> portal	http://www.konkan.tv/Tulu/
4.	<i>Namma Kudla</i> live TV	http://nammakudlanews.com

Table 12 *Tulu* Language Media



CONCLUSION

According to Commissioner for Linguistic Minorities under Ministry of Minority Affairs, Government of India, ‘linguistic minorities at the State level mean any group or groups of people whose mother tongues are different from the principal language of the State, and at the district and taluka /tehsil levels, different from the principal language of the district or taluka / tehsil

concerned. On the recommendations of the States Reorganization Commission (SRC), the 7th Constitutional (Amendment) Act, 1957 was enacted to include Articles, 350 A & B in the Constitution. Article 350 - B provides for a Special Officer for Linguistic Minorities, who is known as the Commissioner for Linguistic Minorities in India (CLM) to investigate all the matters relating to the safeguards provided for the linguistic minorities in India’.

Karnataka is said to have 50 languages including dominant language of Kannada as per the survey conducted by People’s Linguistic Survey of India (PLSI). Eight of these languages spoken by tribal communities of Koraga, Badaga, Yerava, Irula, Soliga, Gouli, Jenukuruba and Bettakuruba are classified as “potentially endangered”, meaning when less than 10,000 people are using it. *Kodava* spoken by 1.6 Lakh people where as three percent speak *Tulu* and 7.06 Lakh speak *Konkani* reflecting the pathetic condition of linguistic minorities as their interest are neglected in governance, education and media. Linguistic minorities suffer from lack of identity unlike religious minorities. The reorganization of Indian states on linguistic lines has served the cause of dominant linguistic group Kannada rather than the languages spoken by small communities. Learn local language is the mantra of pro-Kannada bodies in the state of Karnataka. This over emphasis on Kannada as the dominant language has threatened languages like *Kodava*, *Tulu* and *Konkani* to lose their cultural and linguistic identity in the state affecting socio-political discourse of minority linguistic population. Language narrative has become political with Karnataka state becoming a battleground for right wing and left wing politicians advocating nationalism of different hues and shades.

Mass media are regarded as agents of political communication influencing political and cultural beliefs. Media Agenda is to motivate people to participate and challenge the political regimes in public interest including both majority and minority population. Language is of importance to Identity (Abrams, O’ Connor & Giles, 2002). Media play a central role in disseminating norms and values (Barnett & MacPhail, 1980). The kind of information received from the media has implications for how we view our own culture as well as other cultures. Mediated communication is an important form of communication between cultures (Barnett and Lee, 2002).

Media inclusion is about creating opportunities, recognizing their existence, using language of acceptance and bridging the void between media and the linguistic minorities. Increase in the quantitative and qualitative production of media content in news columns will facilitate their integration and visibility in the mainstream media. Exclusion starts with denial of media access owing to economic and social factors, unequal news coverage, depriving right to be informed and discrimination in prioritizing news. Influence of portrayal of majority culture on linguistic minorities will destroy culture of the minorities as they are compelled to accept dominant culture. Portraying high or elitist's culture has resulted in the diminishing of minority culture.

The exclusion of (non-stereotyped) diversity is almost total in all the media studied (Bell Phillip, 1992). The process of cultural homogenization has sounded death knell for the language of the minorities. There is a total disconnect between mass media and the minorities. Nevertheless, Internet and social media which have led to democratization of media, free from government, editorial, and management control have created exclusive linguistic platforms to promote and protect minority culture. The linguistic minorities are already using interactive technologies to have global conversation on indigenous culture and language with considerable number of platforms on language learning. Opening Social media accounts, blogging and owning independent websites to preserve indigenous culture and language have been undertaken with the purpose of consolidating linguistic minority community forces. Bringing online newspapers to keep the community informed about social, political, and cultural events, preserving community's traditional food, festivals, outfits, jewellery, music, art, craft, customs and tradition besides community's matrimonial service have brought visibility and identity to the small communities. Most of the younger generation are participating in public conversation on political issues by feeling the pulse of the community and expressing their views and opinions through Facebook / Tweets.

It is likely that the forthcoming 2018-19 elections in Karnataka will see increase in civic and political engagements by *Kodavas* and *Konkanis* as variety and diversity of their language have been ignored by the political class of the state. They have often been regarded as threat to cultural unity

and a sense of nationalism is instilled in linguistic minorities through language hegemony. 'Inequality is a matter of voice, not only of language; it is a social issue rather than only a linguistic one' (Ed. Okulska & Cap, 2010). Social media has become a fertile battleground for these communities to participate in political discourse. Civic engagements are nothing but civic participation involving behavior aimed at resolving problems of the community (Zukin, Keeter, Andolina, Jenkins, & Delli-Carpini, 2006). Political Engagements - political participation—both offline and online—refers to behavior seeking to influence government action and policymaking (Verba, Schlozman, & Brady, 1995). Social media will be the medium for political dialogue with linguistic minorities. New media will be a platform for cultural dialogue. The issue does not just concern survival of language of the minorities but developing the language and consolidating cultural identity with a political narrative.

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An Empirical Analysis of Relationship between Higher Education and Economic Growth in India

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Abstract

“Education is the most powerful weapon which you can use to change the world” - Nelson Mandela

Higher Education plays a vital role in achieving sustainable and inclusive growth of any country. It is an important input in the process of economic growth through its contribution to human capital. Indian Constitution made free and compulsory education to children between the ages of 6 and 14 years as a fundamental right. The vision of higher education in India is to realize the country's human resources potential to its fullest extent with equity and inclusion. The higher education sector, in recent decades has witnessed a remarkable growth in its institutional capacity, enrolment, teacher-student ratio, funding, etc. The rapid expansion of the higher education system at the same time has brought several issues related to equity, efficiency, excellence, and access to higher education. Government of India aimed at increasing Gross Enrolment Ratio (GER) in higher education to 21% during the 12th Five Year Plan (2012-17). Since the introduction of new economic policy in 1991 government of India has been encouraging private participation in higher education. According to the AISHE (2014-15) report, there are 757 universities, 38056 colleges and 11922 stand alone institutions and among them 267 universities are privately managed. There are 43 central universities, 14 open universities, 69 institutes of national importance, and 316 public universities. Out of the total higher education institutions 76% colleges are privately managed and among this 61% are private-unaided and 15% are private aided. Over last two decades, a growing Indian economy has led to increased demand

for educated and skilled labour. To match the manpower needs of an accelerating economy, private institutions are encouraged to complement government education institutions. In this scenario, an attempt is made in the present paper to analyze the relationship between the growth of higher education sector and economic development in India by using Granger's Causality Technique. This analysis is based on the secondary data collected from various published sources.

Keywords: Higher Education, Economic Development, Gross Enrollment Ratio, Expenditure JEL Code: I23, O11

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INTRODUCTION

Higher Education plays a vital role in achieving sustainable and inclusive growth of any country. It is an important input in the process of economic growth through its contribution to human capital. Indian Constitution made free and compulsory education to children between the ages of 6 and 14 years as a fundamental right. The vision of higher education in India is to realize the country's human resources potential to its fullest extent with equity and inclusion. The higher education sector, in recent decades has witnessed a remarkable growth in its institutional capacity, enrolment, teacher-student ratio, funding, etc. The rapid expansion of the higher education system at the same time has brought several issues related to equity, efficiency, excellence, and access to higher education.

Economic development means increase in choices to people and education is one of the critical inputs for promoting economic development. Theory of endogenous growth focuses on the importance of human capital as one of the main sources of the economic growth. The main engine of growth is the accumulation of human capital – of knowledge – and the main source of differences in living standards among nations is differences in

human capital. Physical capital plays an essential but decidedly subsidiary role. (Lucas, 1993). Realizing this Government of India has set out the target of bringing the Gross Enrolment Ratio (GER) in higher education to 25 percent by the end of 12th Five Year Plan (2012-17) and to 30 percent by the 2020. There is a two-way relationship between economic growth and development of education. While education promotes growth through its contribution to human capital, economic growth provides the necessary financial resources for the promotion of this capital. In the present paper, the relationship between the promotion of higher education and economic growth is analyzed at macro level.

REVIEW OF LITERATURE

There have been several studies on education and economic development focusing on different aspects. Some of the empirical studies are presented below. Some empirical studies used education level to measure the level of human capital. The positive impact of education on the economic growth is confirmed in several studies (Barro 1991; Mankiw et al. 1992, Pegkas, 2014). Furthermore Meulemeester and Rochat (1995) analyzed the relationship between higher education and economic development for various developed countries using the Johansen co-integration and the Granger causality approach. Their results show that there is a unidirectional causality running from higher education to economic development for three countries: Sweden (1910-1986), UK (1919-1987), and France (1899-1986). A study by Khorasgani (2009) using ARDL model demonstrates long and short-term relationship between higher education and economic growth of Iran. It was observed that higher education had a positive influence on the economic growth. In a recent study by Obradovic et al (2016) a unidirectional causality between higher education and real GDP per capita was found. This relationship was positive, but not mutually reinforcing. Pandey (2016) observed that, education is one of the most empowering tools for an individual. It lays the foundation for a better life. It prepares and trains workers at all levels to manage capital, technology services, and administration at every sector in the economy.

Research Gap

From the review of earlier studies, it is observed that empirical studies relating to the relationship between education and economic growth considered several variables but very few focused on higher education in terms of Gross Enrolment Ratio (GER), expenditure and Gross Domestic Product in India. Therefore, the present study fills this gap by analyzing the relationship between higher education and Gross Domestic Product (GDP) in India.

OBJECTIVES

The central focus of this paper is to show the causal relationship between higher education and economic growth in India in the short and long run. The specific objectives of this study are:

- To analyze the trends in public expenditure on higher education and gross enrollment in India
- To analyze causality between higher education and Gross Domestic Product in India

Hypotheses of the study

H¹ There is a significant increase in public expenditure on higher education and gross enrollment in India.

H² There is a significant positive relationship between higher education and Gross Domestic Product in India.

METHODOLOGY

This study is primarily based on secondary data, collected from various annual published reports by MHRD and University Grant Commission (UGC), NSSO, Economic survey of India and other reports for the period from 2000-01 to 2015-16. Granger's causality test has been used to test the relationship between higher education and GDP. Growth in higher education is measured by public expenditure on higher education and enrollment in higher education and economic growth is measured by annual growth rate in GDP. Compound Annual Growth Rate (CAGR) and percentages have been used to analyze the data.

ANALYSIS

Growth of Higher Education in India

Growth in enrollment is one of the indicators for measuring the growth of education sector. A trend in enrollment in higher education in India over a period of 60 years is presented in the table-1. Compound Annual Growth Rate (CAGR) is calculated to measure the growth rate in the enrollment of male and female students.

Table- 1 Trends in Enrollment in Higher Education in India (in Lakhs)

Year	Male	Female	Total
1950-51	4	0	4
1960-61	8	2	10
1970-71	26	7	33
1980-81	35	13	48
2000-01	54	32	86
2005-06	88	55	143
2006-07	96	60	156
2007-08	106	66	172
2008-09	112	73	185
2009-10	124	83	207
2010-11	155	120	275
2011-12	162	130	292
2012-13	166	135	301
2013-14	175	148	323
2014-15	185	157	342
CAGR	0.291	0.337	0.345

Source: MHRD report

The data reveals an increasing trend in the enrollment of both male and female students. While the enrollment of male students increased at an annual growth rate of 29 percent, the enrollment of female students increased by 34 percent. The overall growth rate was 34 percent. It is observed that the enrollment of male students showed a considerable increase after 2007-08. But in the case of female students visible increase is observed only after 2010-11. Another observation is that through the enrollment of female increased from 83 lakh in 2009-10 to 157 lakh in 2014-15, still there is a

gender gap in enrollment during 2014-15. While 185 lakh male were enrolled during 2014-15, 157 lakh female were enrolled. The analysis shows that female enrollment is increasing at a higher rate, but still gender gap is maintained.

Gross Enrollment Ratio of Higher Education in India

Gross Enrollment Ratio (GER) is a relatively better measure to understand the status of higher education. It shows the total enrolment in a specific level of education, regardless of age, expressed as a percentage of the eligible official population corresponding to the same level of education in a given academic year. Data relating to the GER of male and female is presented in table-2.

Table- 2 Trends in Gross Enrollment Ratio of Higher Education in India (18-23 years)

Year	Male	Female	Total
2001-02	9.3	6.7	8.1
2002-03	10.3	7.5	9
2003-04	10.6	7.7	9.2
2004-05	11.6	8.2	10
2005-06	13.5	9.4	11.6
2006-07	14.5	10	12.4
2007-08	15.2	10.7	13.1
2008-09	15.8	11.4	13.7
2009-10	17.1	12.7	15
2010-11	20.8	17.9	19.4
2011-12	22.1	19.4	20.8
2012-13	22.7	20.1	21.5
2013-14	23.9	22	23
2014-15	25.3	23.2	24.3

Source: MHRD reports

From the data it can be observed that GER has increased from mere 8 percent in 2001-02 to 24.3 by 2014-15 which is a considerable improvement. The GER increased considerably after 2010-11. It is also observed that the gender gap in GER at higher education is declining. Female enrollment

increased from 6.7 percent in 2001- 02 to 23.2 in 2014-15 while male enrollment increased from 9.3 to 25.3 during the same period. However, there are differences in the enrollment of male and female students at higher education. While the enrollment ratio of male students crossed ten during 2002-03 itself, in the case of female students it crossed ten only after 2007-08. The gap continued and during 2014-15 the GER in the case of male students was 25.3 and a female student was 23.2.

Public Expenditure on Education

Public expenditure plays an important role in improving the access to higher education. A trend in Public Expenditure on Education is presented in Table-3.

Table- 3 Public Expenditure on Education as Percentage of GDP in India

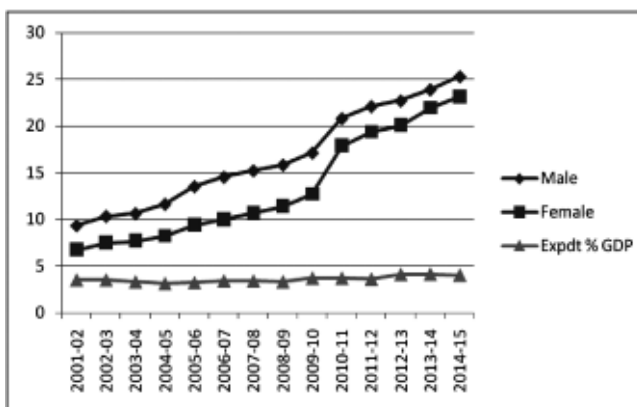
Year	Public Expenditure on Education as Percentage of GDP
2000-01	3.9
2001-02	3.5
2002-03	3.5
2003-04	3.3
2004-05	3.1
2005-06	3.2
2006-07	3.4
2007-08	3.4
2008-09	3.3
2009-10	3.7
2010-11	3.7
2011-12	3.6
2012-13	4.1
2013-14	4.13
2014-15	4.04

Source: MHRD report

The data shows the percentage of public expenditure on education by the Central and State governments as a proportion of GDP. It is observed that the share of public expenditure in GDP did not show much increase

over the past 20 years. It was always below 4 percent until 2012-13. Only during 2012-13 it reached to 4.11 and in 2014-15 it was 4.04 percent. It is a matter of concern for the development of higher education and human development. When we look at the developed countries, it is observed that the counties ranking high on HDI have spent large percentage of their GDP on education. The countries like Norway, the Netherlands, Ireland, Sweden etc have spent more than 5 percent of their GDP on education.

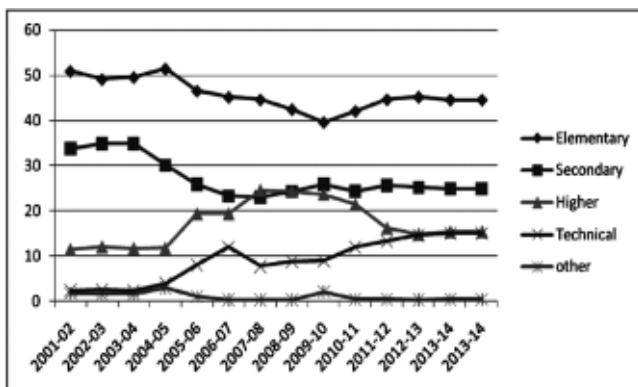
Figure-1 Higher Education Enrollment and Expenditure on Education



Public Expenditure on Education at Different Levels

Priority given to different stages of education reflects the changes in the policy and public expenditure. An analysis of public expenditure on education at different levels presented in Table-4 indicates this.

Figure-2 Share of Different Levels in Expenditure on Education in India



**Table-4 Trends in Share of Expenditure on
Education at different levels in India (Revenue Account)**

Year	Elementary	Secondary	Higher	Technical	other
2001-02	50.91	33.8	11.34	2.32	1.64
2002-03	49.12	34.91	11.95	2.42	1.59
2003-04	49.57	34.95	11.61	2.28	1.59
2004-05	51.45	30.13	11.67	3.82	2.93
2005-06	46.56	25.8	19.31	7.96	0.89
2006-07	45.17	23.27	19.3	11.98	0.28
2007-08	44.62	22.98	24.47	7.67	0.26
2008-09	42.47	24.24	24.3	8.79	0.2
2009-10	39.63	25.87	23.59	8.91	2.0
2010-11	42.09	24.31	21.34	11.95	0.31
2011-12	44.66	25.62	16.14	13.28	0.3
2012-13	45.21	25.19	14.7	14.62	0.28
2013-14	44.59	24.86	15.29	14.95	0.31
2013-14	44.59	24.86	15.29	14.95	0.31

Source: *Calculated from Analysis of Budgeted Expenditure on Education, Ministry of HRD, Govt. of India various issues*

In the early years of 2001-02, elementary education was given greater priority with 51 percent of the funds flowing to this and only 11 percent was allocated for higher education. This percent was maintained until 2004-05. From the year 2005-06, the share of elementary education in the total expenditure on education declined and in turn, expenditure on higher education increased. There is a decline in the share of secondary education, but increase in the share of technical education. These changes reflect the change in the National policy on education 1986, revised in 1992. The policy document says that in the context of the unprecedented explosion of knowledge, higher education has to become dynamic as never before, constantly entering uncharted areas (NPE, 1986).

Public Expenditure by Centre and State Governments

The 42nd constitutional amendment act of 1976, placed education sector under concurrent list indicating that both central and state governments have the responsibility of promoting education. Accordingly, the financial assistance comes from both the central and state governments. Trends in the allocation of funds by the central and state government is presented in Table -5.

Table- 5 Trends in the Share of Centre and States in Public Expenditure on Education in India (Rs. in crore)

Year	State	Share of State	Centre	Share of Centre	Total
1999-2000	63909.23	85.42	10906.86	14.58	74816.09
2000-01	72290.53	87.64	10195.95	12.36	82486.48
2001-02	65746.19	82.32	14119.52	17.68	79865.71
2002-03	69350.7	81.10	16156.63	18.90	85507.33
2003-04	71978.28	80.80	17100.97	19.20	89079.25
2004-05	78668.14	81.36	18025.96	18.64	96694.1
2005-06	90018.94	79.50	23209.77	20.50	113228.71
2006-07	103147.47	75.08	34236.52	24.92	137383.99
2007-08	115877.9	74.38	39919.37	25.62	155797.27
2008-09	141091.25	74.62	47977.59	25.38	189068.84
2009-10	177232.79	73.46	64023.23	26.54	241256.02
2010-11	212817.5	72.52	80660.73	27.48	293478.23
2011-12	247855.86	74.22	86074.52	25.78	333930.38
2012-13	278375.27	75.62	89757.6	24.38	368132.87
2013-14	332046.33	76.57	101594.26	23.43	433640.59
2014-15	380440.01	75.64	122489.34	24.36	502929.34
CAGR	0.118		0.163		0.126

Source: Ministry of Human Resources Govt of India. (Budgetary Analysis) various issues

The data reveals that there is as continuous increase in both central and state government's expenditure. However, the expenditure by the state governments has grown at a lower rate compared to the central expenditure. While central expenditure has recorded a growth rate of 16 percent, state expenditure has grown by 12 percent between 1999-2000 and 2014-15. The

data also shows the declining share of state governments and correspondingly the increase in the share of central government. While the share of states declined from 87.64 percent in 2000-01 to 75.64 percent by 2014-15 and at present one fourth of the education expenditure is supported by the central government. This is due to the introduction of several centrally sponsored programmes for increasing enrollment.

Central and State Government Expenditure on Higher Education in India

As observed earlier, there is a shift in the priorities of education expenditure at different levels. Greater priority is given to higher education in subsequent education policies. Growth rate in the public education on higher education by the central and state governments over a period of 20 years is presented in Table-6.

The data shows that expenditure by states increased from Rs. 1836.4 crores in 1990-91 to Rs. 19344.7 crores by 2011-12. However, the growth rate is not continuous across years. Annual growth rate shows that up to 1997-98, the annual growth rate was between 11 and 7 percent. Later it has shown a slower growth rate ranging from 6 to 4 percent. Similar trend is observed in the case of central expenditure also. In the early period, the annual growth rate was 14 to 12 percent and later it declined to 6-4 percent. Compound Annual Growth during the entire period shows that while expenditure by the states increased by 11 percent and expenditure by the center increased by 14 percent.

Growth in GDP and Public Expenditure on Education

Increase in the GDP of any country provides greater opportunity for increased expenditure on education. Trends in GDP and expenditure on education since the introduction of planning period in India is presented in Table- 7.

**Table- 6 Trends in States & Central Government Expenditure on
Higher Education in India (In Crores)**

Year	Total Expenditure by States	AGR	Total Expenditure by Central	AGR
1990-91	1836.4	-	475.5	-
1991-92	1948.1	0.113	495.6	0.1413
1992-93	2195.1	0.104	504.9	0.1413
1993-94	2589.3	0.091	514.2	0.1404
1994-95	2841.1	0.091	684.2	0.1256
1995-96	3158.1	0.086	713.1	0.1235
1996-97	3571.3	0.08	716.5	0.1233
1997-98	3920.9	0.075	938.1	0.1096
1998-1999	4516.8	0.068	1599.9	0.0830
1999-2000	6047	0.054	2201.4	0.0674
2000-01	6909.4	0.048	2285.3	0.0656
2001-02	6440.0	0.051	1647.6	0.0816
2002-03	7107.7	0.047	1751.8	0.0786
2003-04	7298.5	0.045	1761.5	0.0783
2004-05	7404.2	0.045	2099	0.0697
2005-06	8681.9	0.037	2331.4	0.0646
2006-07	9585.4	0.032	2955.5	0.0532
2007-08	10416	0.029	3895.3	0.0401
2008-09	12098.6	0.022	6506.4	0.0161
2009-10	15939.4	0.009	8346.6	0.0047
2010-11	17131.9	0.006	8553.76	0.0035
2011-12	19344.7		9246.85	
CAGR	0.112965		0.1444	

Source: Annual Reports of MHRD

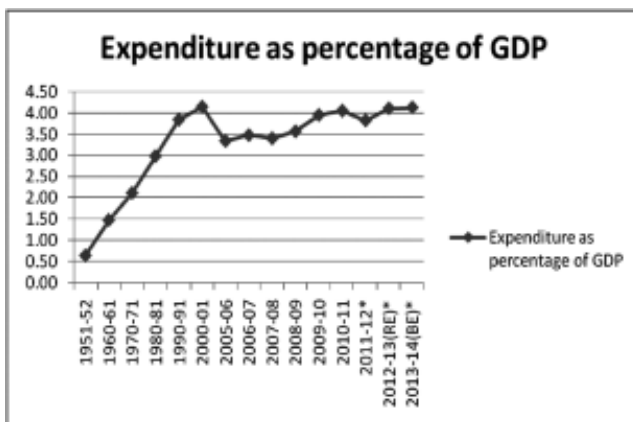
Table - 7 Trends in Gross Domestic Products and Total Expenditure on Education in India (Rs.In Crores)

Year	GDP at Current price (at factor cost)	Total Expenditure on Education	Expenditure as percentage of GDP
1951-52	10080	64.46	0.64
1960-61	16220	239.56	1.48
1970-71	42222	892.36	2.11
1980-81	130178	3884.2	2.98
1990-91	510964	19615.85	3.84
2000-01	1991982	82486.48	4.14
2005-06	3390503	113228.7	3.34
2006-07	3953276	137384	3.48
2007-08	4582086	155797.3	3.40
2008-09	5303567	189068.8	3.56
2009-10	6108903	241256	3.95
2010-11	7248860	293478.2	4.05
2011-12*	8736039	333930.4	3.82
2012-13(RE)*	9951344	408421.7	4.10
2013-14(BE)*	11272764	465142.8	4.13

Source: Ministry of Human Resource Development, Government of India

* Base year has been revised from 2004-05 to 2011-12

Figure 3 Expenditure as Percentage of GDP



The data shows a considerable increase in GDP and also public expenditure on education. Expenditure on education increased from Rs. 64.46 crores in 1951-51 to Rs. 465142.8 crores by 2013-14. However the share in GDP has not shown considerable increase. There is a reduction in the share of expenditure during 2005-06 to 2006-07 but later it increased to around three percent.

State-wise Expenditure on Education and Gross State Domestic Product (GSDP)

Education being in the concurrent list state governments also contributes to the promotion of education. The share of education expenditure in GSDP across different states during 2014-15 has been presented in Table 8.

Table-8 Trends in Budgeted Expenditure on Education and Gross State Domestic Product (GSDP) of States and UTs during 2014-15

States/UTs	GSDP at Current Prices	Total Expenditure on Education	Share of Education Expenditure in GSDP
Andhra P	526468	19225.4	3.65
Arunachal	16761	1471.83	8.78
Assam	198098	14605.8	7.37
Bihar	373920	27961.9	7.48
Chhattisgarh	234982	8590.53	3.66
Goa	40633	1447.1	3.56
Gujarat	895027	20059.2	2.24
Haryana	437462	11898	2.72
Himachal	104369	4676.62	4.48
Jammu	100404	5541.21	5.52
Jharkhand	217107	6665.32	3.07
Karnataka	921788	24588.6	2.67
Kerala	526002	16412.7	3.12
Madhya.p	481982	15828	3.28
Maharashtra	1792122	45958.9	2.56
Manipur	18043	935.32	5.18
Meghalaya	24408	1221.56	5.0
Mizoram	11559	985.77	8.53

Nagaland	18414	1221.88	6.64
Odisha	321971	11540.6	3.58
Punjab	368011	9009.42	2.45
Rajasthan	612194	20708.9	3.38
Sikkim	15209	771.92	5.08
Tamilnadu	1092564	26173.7	2.4
Telangana	511178	7845.03	1.53
Tripura	29667	1489.56	5.02
Uttarakhand	161985	5737.37	3.54
Uttar .p	1043371	36946.6	3.54
West.Bengal	706561	23395	3.31
A&N	5721	456.37	7.98
Chandigarh	27844	680.62	2.44
Delhi	492424	5135.62	1.04
Puducherry	24089	827.35	3.43
All India	12433749	502929	4.04

Source: Analysis of budgeted Expenditure on Education 2012-15 report

The data reveals a considerable variation across the states. The share of expenditure on education ranges from 8.78 percent in Arunachal Pradesh to 1.04 percent in Delhi and 1.53 percent in Telangana. It is observed that states with higher GDP (Tamilnadu , Uttar Pradesh, Maharashtra, Gujarat, and Karnataka) are spending lower share of GSDP (2 to3 percent) on education and states with lower GSDP(Arunachal Pradesh, Manipur, Goa, Mizoram, Tripura, Andaman and Nicobar and Pondicherry) are spending more than 5 percent of the GSDP on education. It is justified because in absolute amounts the richer states also would be spending the same amount.

Relationship between Public Expenditure on Education and Economic Growth

The relationship between GDP and growth in higher education has been analyzed using the Granger Causality Test. It is based on the hypothesis that increased GDP contributes to the promotion of higher education and on the other hand increased higher education contributes to economic growth

through the promotion of human capital. While economic growth is indicated by GDP, growth in higher education is indicated by enrollment rate and expenditure on higher education. The results are presented below;

Result and Discussion Granger Causality Test

Table 9

Pairwise Granger Causality Tests

Sample: 1 10

Lags: 1

Null Hypothesis:	Obs	F-Statistic	Prob.
ENR does not Granger Cause GDP	9	3.86088	0.0970
GDP does not Granger Cause ENR		1.04494	0.3461
EXP01 does not Granger Cause GDP	9	21.8002	0.0034
GDP does not Granger Cause EXP01		0.09161	0.7724
EXP01 does not Granger Cause ENR	9	10.2984	0.0184
ENR does not Granger Cause EXP01		3.50189	0.1105

The above Table-9 shows the result of Pairwise Granger Causality test for the three variables such as GDP, Enrollment in Higher education and Expenditure on education in India for the years from 2005-6 to 2014-15. The result indicates the probable causality between education expenditure and GDP. The causality runs from expenditure on education to increase in GDP. The causality is indicated by the significant P value. This means that expenditure on education is causing an increase in GDP through its contribution to human capital. The causality runs from expenditure on education to GDP and it is significant, but not the GDP on expenditure indicating that increased GDP has not caused increase in expenditure. Expenditure on education (0.01 P-value) also found to be influencing increase in enrollment in higher education with high F – Value (10.2984) and here also relationship is not vice versa. A weak relationship between enrollment and GDP is observed.

CONCLUSION

Higher Education plays a vital role in achieving sustainable and inclusive growth of any country. It is a very important factor influencing the short and long term economic growth through its contribution to human capital which is a critical input for the social, economic and technical development of the economy. It is a powerful tool to build knowledge based economy of the 21st century. India possesses a highly developed higher education system after USA and China, which offers education and training in almost of all branches of knowledge.

The study shows that India's higher Education sector has witnessed a remarkable growth during the past one decade. Today, the country has a well developed higher education system in terms of number of institutions and enrollment. There is a continuous progress in higher education especially in terms of number of institutions and gross enrollment in both public and private sector institutions.

The analysis shows that the enrollment of male students increased at an annual growth rate of 29 percent and the enrollment of female students increased by 34 percent over a period of 50 years. It is observed that the enrollment of male showed a considerable increase after 2007-08. However, in the case of female students visible increase is observed only after 2010-11. Another observation is that through the enrollment of female increased from 83 lakhs in 2009-10 to 157 lakhs in 2014-15, still there is a gender gap in enrollment during 2014-15.

GER has increased from a mere 8 percent in 2001-02 to 24.3 by 2014-15 which is a considerable improvement. The GER increased considerably after 2010-11. It is also observed that the gender gap in GER at higher education is declining. Female enrollment increased from 6.7 percent in 2001-02 to 23.2 in 2014-15 while male enrollment increased from 9.3 to 25.3 during the same period.

The share of public expenditure in GDP did not show much increase over the past 20 years. It was always below 4 percent until 2012-13. Only during 2012-13, it reached to 4.11 and in 2014-15 it was 4.04 percent. It is a matter of concern for the development of higher education because higher allocations for education are very essential for the promotion of human capital.

Over a period of time there is a change in the expenditure on different

levels of education. The share expenditure on elementary education was high in the year 2001-02. Later it declined to 44.59 in 2013-14. However, this declined expenditure is diverted towards higher education. The share of expenditure on higher education is increasing in over a period. The expenditure by the state governments has grown at a lower rate compared to the central government expenditure. While central expenditure has recorded a growth rate of 16 percent, state expenditure has grown by 12 percent between 1999-2000 and 2014-15.

The study revealed that the expenditure on education has increased at a much higher rate compared to the GDP and there is a lot of disparity among the states and union territories in expenditure on education. It is observed that richer and highly literate states and union territories such as Andhra Pradesh (3.65%), Maharashtra (2.56%), Gujarat (2.24%), Tamil Nadu (2.4%), Uttar Pradesh (3.54 %) and Kerala (3.12%) have spent lesser percentage of GDP on education compared to low and middle income states and Union territories such as Arunachal Pradesh (8.78%), Mizoram (8.53%), Bihar (7.84%), Assam (7.37%), and Tripura (5%) .

The study found that that there is a causal relationship between expenditure on higher education and GDP indicating that increased expenditure on education is contributing to economic growth through its contribution to human capital. Positive link between expenditure and enrollment in higher education is observed. The analysis suggests for increased expenditure on higher education in order to promote higher economic growth in India.

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